PALMER'S

SIMPLIFIED GRAMMARS

HINDÚSTÁNÍ
PERSIAN & ARABIC

E. H. PALMER

TRÜBNER'S COLLECTION

OF

SIMPLIFIED GRAMMARS

OF THE PRINCIPAL

ASIATIC AND EUROPEAN LANGUAGES,

EDITED BY Dr. R. ROST.

LIBRARIAN OF THE INDIA OFFICE LIBRARY.

I.

HINDŪSTĀNĪ, PERSIAN AND ARABIC,

BY E. H. PALMER, M.A.

SIMPLIFIED GRAMMAR

OF

HINDŪSTĀNĪ, PERSIAN

AND

ARABIC.

BY

E. H. PALMER, M.A.,

LATE LORD ALMONER'S PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE,
AND EXAMINER IN HINDUSTANI TO H. M. CIVIL SERVICE COMMISSION.

SECOND EDITION

PREFACE.

THE object of this Collection of Grammars is to provide the learner with a concise but practical introduction to the various languages, and at the same time to furnish students of comparative philology with a clear and comprehensive view of their structure. The attempt to adapt the somewhat cumbrous grammatical system of the Greek and Latin to every other tongue has introduced a great deal of unnecessary difficulty into the study of languages. Instead of analyzing existing locutions and endeavouring to discover the principles which regulate them, writers of grammars have for the most part constructed a framework of rules on the old lines and tried to make the language of which they were treating fit into it. Where this proves impossible the difficulty is met by lists of exceptions and irregular forms, thus burdening the pupil's mind with a mass of details of which he can make no practical use.

In these grammars the subject is viewed from a different standpoint: the structure of each language is

carefully examined, and the principles which underlie it are carefully explained; while apparent discrepancies and so-called irregularities are shown to be only natural euphonic and other changes. All technical terms are excluded unless their meaning and application is self-evident; no arbitrary rules are admitted; the old classification into declensions, conjugations, etc., and even the usual *paradigms* and tables, are omitted. Thus reduced to the simplest principles, the Accidence and Syntax can be thoroughly comprehended by the student on one perusal, and a few hours diligent study will enable him to analyze any sentence in the language.

The present volume is specially adapted for the requirements of Candidates for the Indian Civil Service and for the various Military and Civil Examinations in India. It will also be found an indispensable help to all who are commencing the study of Oriental languages.

It forms the first of a collection of Simplified Grammars, each containing either one or a group of two or three cognate languages, according to circumstances. The first volume consists of Hindūstānī, Persian and Arabic, the latter, though not belonging to the same family as the other two, is included because of the numerous words and locutions which these borrow from it. This

volume will be followed by Grammars of the Keltic and Slavonic languages and dialects, also of Modern Greek, of Sanscrit, Pali, Burmese, Siamese, Malay, Chinese, and Japanese,—likewise of Grammars of the most important vernaculars of Modern India. The Keltic section will contain Welsh, Gaelic, Irish, and Breton; the Slavonic section will comprise Russian, Polish, Bohemian, Bulgarian; and the Scandinavian section Icelandic, Danish, Swedish, and Norwegian. A volume on Anglo-Saxon is also in course of preparation. The Editor and Publishers, by the selection of the most competent scholars for the work, and by the greatest care in the production, hope to render this series of the utmost practical utility both to linguistic students and comparative philologists.

E. H. P.

London, December, 1881.

HINDŪSTĀNĪ,

PERSIAN, AND ARABIC GRAMMAR

SIMPLIFIED.

HINDŪSTĀNĪ.

THE ALPHABET.

The Persian-Hindūstānī alphabet is a modification of the Arabic. It is written from right to left.

NAME.	EQUIVALENT.	PRONUNCIATION.
ا *Alif,*	*a, e, i, o,* or *u*	This is the *spiritus lenis* of the Greek, a mere prop to rest an initial vowel on.
ب *Be,*	*b*	} As in English.
پ *Pe,*	*p*	
ت *Te,*	*t*	A soft dental *t* like the Italian.
ٹ *Ta,*	*t*	A hard palatal *t*.
ث *Se,*	*s*	} As in English.
ج *Jīm,*	*j*	
چ *Che,*	*ch*	
ح *He,*	*h*	An aspirate strongly breathed out from the chest.
خ *Khe,*	*kh*	Like *ch* in Welsh or Gaelic, or the German *ch* as pronounced in Switzerland.

NAME.	EQUIVALENT.	PRONUNCIATION.
د *Dal,*	*d*	A soft dental *d* as in Italian.
ڌ *Ḍal,*	*ḍ*	A hard palatal *d.*
ذ *Zāl,*	*z̲*	As in English.
ر *Re,*	*r*	A distinctly pronounced *r.*
ڑ *Ṛa,*	*ṛ*	A hard palatal *r.*
ز *Ze,*	*z*	As *z* in English.
ژ *Zhe,*	*z̲h*	Like the French *j* in *jour,* or our *s* in *pleasure.*
س *Sīn,*	*s*	
ش *Shīn,*	*sh*	} As in English.
ص *Ṣād,*	*ṣ*	
ض *Ẓād,*	*ẓ*	As *z* in English.
ط *Ṭoe,*	*ṭ*	} Properly pronounced with the tongue full
ظ *Ẓoe,*	*ẓ*	against the front part of the palate, but ordinarily pronounced like ت *d* and ز.
ع *Ain,*	*a,* etc.	A guttural sound only heard in Arabic : in India it is not often pronounced.
غ *Ghain,*	*'gh*	A guttural sound something like the French *r grasseyé.*
ف *Fe,*	*f*	As in English.
ق *Ḳāf,*	*ḳ*	A very guttural *k,* like *ck* in *thick,* only much stronger.
ک *Kāf,*	*k*	
گ *Gāf,*	*g*	} As in English, but *g* is always hard be-
ل *Lām,*	*l*	fore all vowels, as گی *gī,* pronounced
Mīm,	*m*	*ghee,* not *jee*

NAME.	EQUIVALENT.	PRONUNCIATION.

ن *Nūn,* *n*   As in English, but sometimes nasal at the end of a syllable, when it sounds like the French *n* in *bon;* before *b* or *f* it is sounded as *m*.

و *Wāw,* *w*   Nearly as in English, but a little inclined to *v*.

ه *He* *h*   ⎫
                ⎬ As in English.
ی *Ye* *y*   ⎭

These are joined to the preceding letter by prefixing a small curve or stroke, and to the following letter by removing the curve with which they all but *alif* end : thus

DETACHED.	INITIAL.	MEDIAL.	FINAL.
ب	ﺑ	ﺒ	ﺐ
ی ن	ﺩ	ﻨ	ـی ن
ح	ﺣ	ﺤ	ﺢ
ص	ﺻ	ﺼ	ﺺ
ع	ﻋ	ﻌ	ﻊ
ف ق	ﻓ	ﻘ	ف ق
کٺ	ﮐ	ﮑ	کٺ
ل	ﻟ	ﻟ	ل
م	ﻣ	ﻤ	م
ه	ﻫ	ﻬ	ﻪ

و ر د if deprived of the curve would become unrecognizable; hence they do **not** join to the left.

The above letters are all consonants.

The vowels are ⌐ ▮ (as in *bull*), and ⌐ *a* (pronounced like *u* in *but*), both written above the letter; and ⌐ *i* written below the letter.

Combined with ١ *a*, و *w*, and ى *y*, these become ١́ *aa* (*ā*), و *uw* (*ū*), ى *iy* (*ī*), و *aw* (pronounced as *ow* in *cow*), ى *ai* (like *i* in *fine*).

No word can commence with a vowel in the Arabic character: if it does the vowel is introduced by *alif* ١.

When a syllable begins with a vowel, the mark ⌐ *hamzeh* is used to introduce it.

But this *hamzeh* being written above the line requires a prop: this in the case of *a* is ١, in the case of *u* it is و, and in the case of *i* it is ى, only that in the initial form this last is distinguished from the ordinary *y* by losing its dots: *e.g.* سُوأر *sū-ar*, "a pig," جاؤن *jā-ūn*, "I go," کوُئ *ko-i*, "any," "some," فائدہ *fā-ida*, "advantage."

ّ *Tashdīd* doubles the letter it is placed over.

ْ *Sukūn* shows that the letter it is placed over has no vowel.

῀ *Waṣlah* is only used over an initial *alif* in an Arabic word, or over the Arabic article ال *al*, and shows that it is elided.

῀ *Maddah* is placed over an initial *alif* and shows that it should be pronounced long, as آنا *ānā*, "to come."

If the first letter of an Arabic word be a sibilant or liquid

the article ال is elided before it and the consonant itself doubled, as عَوَامُ ٱلنَّاس *awāmmu-nnās,* " common people," عَبْدُ ٱللَّه *abdu-llāh,* " Abdullah" (the servant of Allah).

THE ACCIDENCE.

Accidence teaches us the modifications of which words are capable in order to express the various accidental circumstances of person, gender, number, time and place. Such modifications are called inflections, and extend to verbs and nouns alike.

INFLECTION.

The following are the only inflections used ı

ا *ā* at the end of a word shows that it is masculine.

ى *ī*   ,,   ,,   ,,   feminine.

ا *ā* when further inflected becomes ى *é.*

The affixes ى *é* in nouns and یں *eṅ* in verbs express the masculine plural; when they are further inflected they become وں *oṅ.*

ان *āṅ* or یان *iyāṅ* express the feminine plural.

کُتّا *kuttā,* a dog.	کتی کا *kutté kā,* of ∎ dog.
کتی *kutté,* dogs.	کُتّوں کا *kuttoṇ kā,* of dogs.
لڑکی *laṛkī,* a girl.	لڑکیان *laṛkiyāṅ,* girls.
	لڑکیوں کا *laṛkiyoṅ kā,* of girls.

Where words end in a consonant the change of ا to ى and

ی cannot take place, for the simple reason that there is no ا to change.

But they can and do add ون ; as

مرد *mard*, man *or* men.　　مردوں کا *mardoṅ kā*, of men.

CASES OF NOUNS.

The cases of nouns are made by adding the following particles, called post-positions :

کا *kā* expressing genitive case or a dependent relation.

کو *kō* for the objective case.

نی *ne* for the agent.

These will be explained later on in the syntax.

سی *se* for the instrumental or ablative case.

میں *meṅ* locative "in."

پر *par*　　,,　　"on."

تک *tak*　　,,　　"up to."

and the prefix اے *ai* for the vocative.

PRONOUNS.

The pronouns are :

میں *maiṅ*, I.　　　تو *tū* or تیں *taiṅ*, thou.

ہَمْ *ham*, we.　　　تم *tum*, you.

In these ہارا *hārā* or *āra* is substituted for کا *kā* to express the genitive ; as

میرا *mérā* = *mai(ṅ)ārā*, of me.

تیرا *téra* = *tai(ṅ)ārā*, of thee.

همارا *hamārā*, of us.

تمهارا *tumhārā*, of you

and تین and مین become مجه *mujh* and تجه *tujh* in their inflected forms.

The other pronouns are formed as follows :

The syllable یٖ *yĭ* at the beginning expresses the near demonstrative.

,,	وُ *wŭ*	,,	,,	remote	,,
,,	کٖ *k*	,,	is interrogative.		
,,	ج *j*	,,	is relative.		
,,	ا ت	,,	is correlative.		

Thus,

| یٖہ *yih*, | وُد *wuh*, | کون *kaun*, | جون *jaun*, | تون *taun*, |
| this | that | who ? | who, which | that same |

| یہان *yahān*, | وهان *wahān*, | کهان *kahān*, | جهان *jahān*, | تهان *tahān*, |
| here | there | where | wherever | there |

| ادهر *idhar*, | اُدهر *udhar*, | کدهر *kidhar*, | جدهر *jidhar*, | تدهر *tidhar*, |
| hither | thither | whither | whither | thither |

| یون *yūn*, | وون *wūn*, | کیون *k'yūn*, | جیون *j'yūn*, | تیون *t'yūn*, |
| thus | so | how | as | so |

| اتنا *itnā*, | اتنا *utnā*, | کتنا *kitnā*, | جتنا *jitnā*, | تتنا *titnā*, |
| this (so) many, or much | that (so) many, or much | how many, or much | as many, or much as | so many, or much |

| اب *ab*, (اسوقت) *us-wakt,* | کب *kab*, | جب *jab*, | تب *tab*, |
| now | that time | when | when | then |

| ایسا *aisā*, | ویسا *waisā*, | کیسا *kaisā*, | جیسا *jaisā*, | تیسا *taisā*, |
| so (like this) | so (like that) | how (like what) | as (like which) | so (like the same) |

In their formatives, *i.e.* the form assumed by them before a post-position, یہ *yih*, وہ *wuh*, کون *kaun*, become اِس *is*, اُس *us*, کس *kis*. So, too, جو *jo*, he who, and سو *so*, its correlative, make *jis* and *tis*.

The reflexive pronouns are: آپ *āp* (اپنا genitive *apnā*, objective آپ کو *āp ko*, etc.), "self," and تئیں *taīṅ*, "self," undeclined. (آپ *āp* sometimes means "your honour;" its genitive is then آپ کا *āp kā*).

POST-POSITIONS.

The relation which is expressed in other languages by a *preposition*, "putting something before a word," is in Hindūstānī expressed by a post-position, "putting something after it." These are first the signs of the cases already given, the rest are merely nouns of time or place in their inflected form without or کو; *e.g.* اُس وقت *us waḳt*, "That time" = "then;" مرد کی جہت *mard kī jihat*, "In the direction of the man." *Jihat* being feminine, the *kā* becomes *kī* to agree with it. This concord is always observed.

GENDER.

Words necessarily implying females are feminine. We have seen that a feminine is made from a masculine in *ā* by turning it into *ī* (p. 5). Other feminine terminations are ش *ish*, ت *t*, ھٹ *haṭ*. Of course there are exceptions, and these are mostly foreign words, where the letter which would otherwise

show the word to be feminine belongs to the root, as the Arabic وقت‬ wakt, "time," which is masculine.

All Arabic words of the form تفعیل‬ tafʿīl,[1] are feminine. Some words are arbitrary in their gender, just as in English a ship is feminine. These must be learnt by practice. Words not included in the above categories are masculine.

COMPARISON.

This is made by putting the noun with which comparison is made in the ablative or instrumental case with سے‬ se, and leaving the adjective unchanged; as یہ لڑکا اس سے اچھا ہے‬ yih larkā us se achchhā hɪi, "This boy is better than that."

Sometimes, for greater clearness, the word زیادہ‬ ziyādeh, "more," is used;" or the Persian comparative, as بہتر‬ bih-tar, "better," may be introduced.

The superlative is made by adding سب‬ sab, "all," as سب لڑکوں سے اچھا‬ sab larkoṅ se achchhā, "Best of all the boys."

NUMERALS.

The numerical figures are ۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۰ . They are written
1 2 3 4 5 6 7 8 9 0
from left to right as with us, and are combined in the same way as our own; e.g. ۱۸۸۴=1884.

The Numerals in Hindūstānī are not easy to learn, as they seem to have a different form for each number up to a hundred. This difference is, however, only apparent, as in their original

---

[1] See the Section on Arabic Grammar.

form they are as regular as our own. Without, however, going into the philological question, I will show how they may be approximately ranged like the English numerals.

First we have the digits 1 to 10, closely resembling those of other Aryan languages.

Then the "*teens*," represented by *āra*.

Then the "*tys*," represented by *īs*.

At 40 the *tys* become irregular, and we must learn more, namely, اس *ās* for the "*ty*" of 50, اٹھ *aṭh* for that of 60, اتر *attar* for that of 70, اسی *assī* for that of 80, and نوی *nave* for that of 90.

19, 29, etc., up to 79, are expressed by 20—₁1, 30—1, and so on.

				teen	*ārah*
1	ایک	*ek.*	11	{ اگاره	*igārah.*
				{ گیاره	*giyārah.*
2	دو	*do.*	12	باره	*bārah, be-ārah* (*be,* cf. Latin *bis*).
3	تین	*tīn.*	13	تیره	*terah.*
4	چار	*chār.*	14	چودره	*chaudrah.*
5	پانچ	*pānch.*	15	پندره	*pandrah.*
6	چهه	*chha.*	16	سوله	*solah.*
7	سات	*sāt.*	17	ستره	*satrah.*
8	آٹھ	*āṭh.*	18	اٹهاره	*aṭhārah.*
9	نو	*naw.*	19	انیس	*unīs,* one from (*b*)*īs.*
10	دس	*das.*	20	بیس	*bīs* = *bĕ-īs* = *twain-ty.*

	ty	■
21	ايكيس	{ *ekīs.* / *ikkīs.*
22	بائيس	*bā-īs.*
23	تيئيس	*te-īs.*
24	چوبيس	*chaubīs.*
25	پچيس	*pachīs.*
26	چهبيس	*chhabbīs.*
27	ستائيس	*satā-īs.*
28	اٹھائيس	*aṭhā-īs.*
29	انتيس	*untīs*, one from *tīs.*
30	تيس	*tīs* = *t* + *īs* = three-ty.
31	ايكتيس	*ektīs.*
32	بتيس	*battīs.*
33	تينتيس	*tentīs.*
34	چونتيس	*chauntīs.*
35	پينتيس	*paintīs.*
36	چهتيس	*chhattīs.*
37	سينتيس	*saintīs.*
38	اٹھتيس / اڑتيس	*aṭhtīs.* / *artīs.*
39	انتاليس / انچاليس	*untālīs.* / *unchālīs.*
40	چاليس	*chālīs* = *chār* + *īs* = 4 *ty.*

	ty	*īs*
41	ايكتاليس	*ektālīs.*
42	بياليس	*be-ālīs.*
43	تينتاليس	*tentālīs.*
44	چواليس	*chau-ālis.*
45	پينتاليس	*paintālīs.*
46	چهياليس	*chhe-ālīs.*
47	سينتاليس	*saintālīs.*
48	اڑتاليس / اٹھتاليس	*artālīs.* / *athtālīs.*
49	انچاس	*unchās*, one from *chās* (5 *ty*).
50	پچاس	*pachās.*
	(5)*ty* alternative *āwan*	
51	ايكاون	*ekāwan.*
52	باون	*bāwan.*
53	ترپن	*tirpan.*
54	چون	*chauwan.*
55	پچپن	*pachpan.*
56	چهپن	*chhappan.*
57	ستاون	*satāwan.*
58	اٹھاون	*aṭhāwan.*
59	انساٹھ	*unsāṭh*, one from 6 (*ty*).
60	ساٹھ	*sāṭh.*

	(6)ty saṭh		(8)ty āsī
61	ايكستّه eksaṭh.	81	أيكاسى ekāsī.
62	باستّه bāsaṭh.	82	بياسى be-āsī.
63	ترستّه tirsaṭh.	83	تراسى tirāsī.
64	چونستّه chauṅsaṭh.	84	چوراسى chaurāsī.
65	پينستّه painsaṭh.	85	پچاسى pachāsī.
66	چهياستّه chhe-āsaṭh.	86	چپياسى chhe-āsī.
67	سرستّه sarsaṭh.	87	ستاسى satāsī.
68	أژستّه aṛsaṭh. ⎰ اٹھستّه aṭhsaṭh. ⎱	88	اٹھاسى aṭhāsī.
69	أنهتّر unhattar, one from hattar (7) ty.	89	نواسى nawāsī.
70	ستّر sattar.	90	نوى nawwe.
	(7)ty hattar = sattar [1]		90 nawe
71	أيكهتّر ekhattar.	91	أيكانوى ekānawe.
72	بهتّر bahattar.	92	بانوى bānawe.
73	تهتّر tihattar.	93	ترانوى tirānawe.
74	چوهتّر chauhattar.	94	چورانوى chaurānawe.
75	پچهتّر pachhattar.	95	پنچانوى panchānawe. ⎰ پچانوى pachānawe. ⎱
76	چههتّر chhihattar.	96	چهيانوى chhe-ānawe.
77	ستههتّر sathattar.	97	ستانوى satānawe.
78	أٹھتّر aṭhattar.	98	اٹھانوى aṭhānawe.
79	أناسى unāsī, one from assī.	99	ننانوى nanānawe. ⎰ نوانوى nawānawe. ⎱
80	أسى assī.	100	سو sau. ⎰ سى sai. ⎱

The ordinal numbers are:

1st	پہلا *pahlā*	3rd	تیسرا *tīsrā*
2nd	دوسرا *dūsrā*	4th	چوتھا *chauthā*

and the rest by adding واں *wāṅ*, e.g. بیسواں *bīswāṅ*, "twentieth."
The termination واں *wāṅ*, when inflected, becomes ویں *weṅ*.

Fractions are:

1. SUBSTANTIVES.	2. ADJECTIVES.
پاو *pā-o* ⎫ چوتھائی *chauthāī* ⎬ a quarter.	پون *paun* ⎫ پونی *paune* ⎬ one quarter less.
تہائی *tihā-ī*, a third.	ساڑھی *sāṛhe*, one half more.
آدھا *ādhā*, a half (also used as an adjective).	سوا *sawā*, a quarter more.
	ڈیڑھ *deṛh*, one and a half.
سوائی *sawā-ī*, one & a quarter.	اڑھائی *aṛhā-ī*, two and a half.

VERBS.

Verbs only consist of a root which is combined with various participial affixes and the auxiliary verb *to be*.

The simplest form of the auxiliary verb is that which expresses "being" for each of the persons. This is generally known as the "substantive verb."

SUBSTANTIVE VERB.

The following comparative table shows the forms assumed by this verb in the principal Aryan languages:

PERSIAN.	ZEND.	SANSKRIT.	PRAKRIT.	HINDUSTANI.
اَمْ	*ahmi*	अस्मि	*ámi*	وں
اَی	*ahi*	असि	*asi*	ی
است	*açti*	अस्ति	*adi (aíı)*	ی
ایم	*mahi*	स्मस्	*āmo*	یں
اید	*çta*	स्थ	*aha*	و
اند	*heñti*	सन्ति	*anti*	یں

In Greek and Latin these become ειμι, etc., and *sum*, etc., it being a philological law that the *h* and *s* interchange.

When the Hindūstānī forms of the above are not affixed they take ه *h* before it, as هوں *hūn*, کیٔ *hai*, etc.

PARTS OF THE VERB.

The parts of verbs are the following ▪

THE ROOT, as گِر *gir*, " to fall."

Infinitive or Noun } نا *nā*, as گرنا *gir-nā*.
    of Action,

Mere Abstract or } وں and its inflections ی ,ری ,یں , ▪▪
    Indefinite Action, } گِروں *girun*, I falling, etc.

Actual Future,   گا *gā*.

and the participial affixes, viz. :

One doing,   تا *tā*,   } all inflected like nouns.
One done,   ا *ā*,

and the present and past tenses of the substantive verb هوں *hūn* etc., تھا *thā* etc.

All the parts of the verb are but combinations of the above.
For the different numbers, persons, and genders we have merely
to alter the termination ‏ا‎ *ā* into ‏ی‎ *ī* for feminine, ‏ے‎ *ē* for mascu-
line inflections or plural, and in the aorist ‏یں‎ *eṅ* for plural
masculine, and ‏یں‎ *iṅ* for plural feminine, according to the rule
given on p. 5.

The root in its simplest form is used for the imperative
singular, as ‏لِکھ‎ " write thou." To this we may add the
termination ‏یے‎ *iyē*, which makes the command into a request.
(‏چاهئی‎ *chāhiye*, from ‏چاهنا‎ *chāhnā*, " to wish," is used in the
sense of " one ought," " we should," " let us," etc.)

THE TENSES OF THE VERB.

Root ‏لِکھ‎ *likh*, " write."

‏لِکھ‎ *likh*,	Write.
‏میں لکھوں‎ *maiṅ likhūṅ*,	I (may be) writing.
‏هم لکھیں‎ *ham likheṅ*,	We (may be) writing.
‏میں لکھونگا‎ *maiṅ likhūṅgā*,	I writing-shall.
‏میں لکھتا هوں‎ *maiṅ likhtā hūṅ*,	I (*masc.*) one-writing am.
‏میں لکھتا تھا‎ *maiṅ likhtā thā*,	I one-writing was.
‏میں نی لکھا‎ *maiṅ-ne likhā*,	I wrote.
‏میں نی لکھا هی‎ *maiṅ-ne likhā hai*,	I wrote is, *i.e.* the state " I wrote" is now a fact = I have written.

میں نی لکھا تھا *main-ne likhā thā*, I wrote was, *i.e.* the state
"I wrote" was the fact=
I had written.

میں نی لکھا ہوگا *main-ne likhā hogā*, I wrote will be, *i.e.* the state
"I wrote" will take place
=I shall have written.

From which examples we see that the tenses of the verbs are formed merely by combinations of the words given above (p. 14). The construction with the agent in نی *ne* will be explained further on.

By adding the adverbial particle ہی or the termination ی *ī* the word becomes emphatic, as یہی *yihī* (اِسی *isī*), "this very;" so ہوتا *hotā*, "being," in its inflected form of ہوتی *hote*, becomes, with the addition of ہوتی ہی, ہی *hote hī* = "In the condition of one actually being," *i.e.* "Just as he was doing or becoming something :" *e.g.* دیکھتا *dekh-tā*, "seeing," دیکھتی ہی *dekh-te hī*, "At the very moment of his seeing."

The Hindūstānī language is very dramatic, never employing the indirect narration, and the speaker is always as it were pointing to what he is talking about. So when it is required to express a hypothesis and its consequence, it is sufficient to mention the two things, and place them as it were side by side : thus جو وہ ایسا کرتا تو میں جاتا *jō wuh aisā kartā to main jātā*, "If he were to do so I would go," *lit.* "If he so doing then I going." Hence the use of the present participle, *e.g.* کرتا *kartā*, as a conditional tense.

IRREGULAR VERBS.

Of course some verbs will not at first sight appear to form their different parts exactly after this rule, and are therefore called Irregular. As a matter of fact any apparent irregularity is only due to necessary euphonic change. For example : كرنا *karnā*, " to do," makes كيا *kiyā* in the past, and مرنا *marnā*, "to die," makes موا *mu-ā*. This arises from the fact that the original root contained the old vowel-consonant *ri*, and was *kri* (compare the English "*create*"), this being hard to pronounce, becomes resolved either into *ar* or *i*: now كرا *karā* (though it does occur in poetry) is not easy to utter, and *kinā* is harder still. We therefore get *kiyā* for the past, and *karna* for the infinitive, the *y* being introduced simply to facilitate the pronunciation. The cockney patois does precisely the same thing (cf. *I-y-aint*).

In مرنا *marnā*, "to die," the root originally contained a vowel *ŭ* (cf. مُرْدن *murdan* in Persian and *mors* in Latin), from which we get *mu-ā* and *mū-ā = mu-w-ā*. Again هونا *honā*, "to be," makes *hūwā*. Here a *w* is introduced for similar euphonic reasons.

PASSIVE VOICE.

The Passive Voice is of very rare occurrence in Hindūstānī; some grammarians even affirm that it does not exist. There

are, however, plenty of words and expressions to make up for
it; *cf.* یہ جلدی ہو مجھسے کہانی تمام *yih jaldī ho mujhse
kahānī tamām,* "May this story soon be finished by me," *lit.*
"This story be from-me soon complete."

When the Passive must be used, *i.e.* when an active verb has
to be made passive, the past participle is used with the verb
جانا *jānā,* "to go," as مارنا *mārnā,* "to beat," مارا جانا *mārā
jānā,* "to be beaten." With this usage we may compare the
English "to get beaten," "get" being connected with "go;"
cf. American "you get," and our own "get out."

FORMATION OF TRANSITIVE FROM INTRANSITIVE VERBS.

To turn a neuter into an active, or an active into a causal, *ā*
is added to the ROOT : a second causal verb may be formed from
this by adding *lā* to the root. These are probably the roots of
the verbs آنا *ānā,* "to come," and لانا *lānā* = انا لی "to bring,"
introduced to give further motion to the previously neuter or
inactive verb.

COMPOUND WORDS.

Hindūstānī is very rich in Compound Words. Nouns of this
kind are for the most part borrowed from the Persian, and
these are so like English in their arrangement that they can
cause no trouble to the learner.

The types most in use are exactly analogous to such English
compounds as "tinder-box," "block-head," "rosy-cheeks," etc.

The Compound Verbs are rather more difficult to explain, but they range themselves readily under three heads.

1. Those where the *root* alone is used, as expressing mere action, and is subsequently further defined or qualified by another verb expressing the secondary condition of the person of whom the action is predicated.

2. Where the present participle, *e.g.* كرتا *kartā*, "one doing," is used, expressing the *condition* of the individual. The idea may be subsequently expanded, and a secondary predication made of his state with regard to time and place.

3. Those in which the past participle, as كيا *kīyā*, is used to express a *complete* action, and a further statement is added of the condition of the person with reference to such action.

The first belongs to those verbs which are generally called 1. Intensives, 2. Potentials, 3. Completives, of which the following are examples:

1.   پی جانا *pī jānā*, to drink up (to *go* through it—*get* it over).

    كھا جانا *khā jānā*, to eat **up**.

    بول اٹھنا *bol uṭhnā*, to speak *up* (speaking—to stand up).

    كاٹ ڈالنا *kāṭ ḍālnā*, to cut up (cutting—to use violent action).

    گر پڑنا *gir paṛnā*, to fall *down* (falling—to lie down).

    كھو دينا *kho denā*, to squander away (losing—to give).

2. Any verbal root with

سَكْنا *saknā*, to be able.

کھا سکنا *khā saknā*, to be able to eat.

3. Any verbal root with چُکْنا *chuknā*, "to finish."

Note that in these compounds the root is unaltered, and the second member of the compound only is conjugated ∴, if *this* is transitive it will take *ne* in the past, but not otherwise (*see* Syntax); *e.g.* اُسنی شیر کو مار ڈالا *us ne sher-ko mār ḍālā,* "he slew the lion," because we say اسنے ڈالا; but وہ روٹی کو کھا گیا *wuh roṭī-ko khā gayā*, because we say وُہ گیا.

To the second class belong—1. Continuatives, and 2. so-called Statistical verbs.

The only real compounds of this kind are those formed with the present participle in its adverbial (*i.e.* masculine inflected) form, میں *meṅ*, "in," being understood; as

بکتے جانا *bakte jānā*, to go on chattering

پڑھتے رہنا *paṛhte rahnā*, to keep on reading.

The so-called statisticals and other continuatives are simply sentences where the present participle occurs, and must be inflected to express number and gender; as

وہ ہنستا جاتا ہی *wuh hanstā jātā hai*, he—a laughing man— goes on.

وہ گاتی آتی ہی *wuh gātī ātī hai*, she—a singing woman comes on.

To the third class belong—1. Frequentatives, 2. Desidera-

tives; *i.e.* we have only to remember that the past participle with كرنا *karnā* and چاهنا *chāhnā* means to "keep on doing a thing," or to "desire to do it," and that such compounds are considered as intransitive.

Another class of compounds is formed with inflected infinitives; as كرنى لگنا *karne lagnā*, "to begin to do." لگنا *lagnā* means "to apply oneself," and the whole expression is equivalent to كرنے (كو يا ميں) لگنا *karne ko* or *meṅ lagnā*, "to apply oneself to doing." Similarly كرنے يانا and كرنے دينا *karne pānā* and *karne denā*, "to give or get leave to do."

The repetition of a root will also imply continuation or frequency; as سوچ سوچ كر *soch soch kar*, "having reflected:" or two different roots may be so used; as بول چال *bol chāl*, "go on talking together."

THE SYNTAX.

In Accidence we found how each word was capable of certain modifications to express the accidents of person, number, gender, or time.

We now come to Syntax, which, as its name implies, is the putting together of these individual words, or groups of words, to express one complete idea.

The *Accidence* being known, all that we require further is to learn the *usage* of the language in this syntactical arrangement.

This depends first upon the natural order in which ideas occur.

Secondly, upon the history, traditions, habits, and disposition
of the people using the ideas; *i.e.* on the natural order modified
by habits : in other words, *idiom* or *peculiarity*.

THE SENTENCE.

Now, the complete expression of an idea is called a sentence,
which in its simplest form is the mention of a person or thing
and the telling something about him or it ; *e.g.*

<div style="text-align:center">Man is mortal.   John went ;</div>

but if the verb is *transitive* ; *i.e.* if, *as its name implies*, its action
goes on to something else, we must have something else for it to
go on to ; *e.g.*   John struck James.

All that can possibly be added to this is : (1) something
telling us about the state of John or James,—these are adjec-
tives *added to the person*; (2) the manner of the striking,—these
are *adverbs* added to the verb ; (3) the manner in which, or the
thing with which, it was done,—these are instruments ; or
(4) the time or place where and when it was done,—these are
locatives.

THE CASES OF NOUNS.

Now, for each of these CASES the Hindūstānī has a " case."

The simplest uninflected form expresses the *subject* of the
history to be narrated.

It may also be called the nominative, or case which names him.

The Oriental and European grammatical systems not being
precisely the same, the technical names of the cases borrowed

from the latter are not always applicable to the former, **and**
not unfrequently mislead the beginner. Three of these have
a peculiar and distinctive use in Hindūstānī, and for them the
following nomenclature is suggested as more in accordance with
the principles of Urdu grammar :—

Old nomenclature.	Examples.	Proposed nomenclature.
Nominative and Accusative . . .	مرد	. . Subjective.
Dative and Accusative	مرد کو	. . Objective.
Agent	مرد نے	. . Agent.

In the remaining cases, as no additional clearness would be
gained by a change of names, the old nomenclature is retained.
The cases in نے and کو are the great stumbling-block to be-
ginners.

CONSTRUCTION WITH نے *ne* AND کو *ko.*

In former grammatical analysis the agent was always trans-
lated by the English preposition "by," and the verb regarded
as *passive*. "اُس نے ایک کُتّا دیکھا, ' he saw a dog,' or
literally, ' by him a dog was seen ' " (Forbes, p. 103). In this
view other grammars concur, assuming the verb to be passive
and the construction identical with the Sanskrit, *e.g.* :

Sanskrit	*Kukkure-ṇa*	*pániyam*	*pítam.*
Hindūstānī	*Kutte ne*	*páni*	*píyá.*
English	By the dog	water	was drunk.

However true this may be as an explanation of the origin of
the construction, it does not explain its present application.

The fact is that the Hindūstānī idiom makes a much nicer distinction of cases, and of the relation between the verb and the noun, than our own language.

In intransitive verbs, and in all tenses of transitive verbs except those denoting a past or complete action, a *state* or *condition* is implied as still going on; as "he walks," or "is walking," "he strikes," etc. The person affected by such condition, or in whom it takes place, is properly put in the *subjective case*.

In certain verbs, too, such as "to give," which are said "to govern two accusatives," it is obvious that one of these so-called "accusatives" is the *subject of the gift*, that is, the thing given, and the other the *object* of it, that is, the recipient of the gift. Here the Hindūstānī logically puts the first in the *subjective case* and the second in the *objective case*.

In the case of the past tense of a transitive verb we conceive of an action completed and passed; we wish, therefore, to know the agent concerned in such act. Here the Hindūstānī supplies us with an *agent case*.

A complete past action, regarded as an impersonal action without intimate reference to a subject or object, is put in the uninflected form of the verb, *i.e.* the masculine; thus, اُس نے مرد کو مارا "he *struck* the man," where اُس نے is the *agent,* مرد کو the object, and مارا the impersonal, and therefore uninflected verb.

But there are many verbs in which the subject of the action

is more or less intimately connected with it in sense, as—
اُس نے پرورش پائي "he obtained nourishment," where the
action and its subject may be said to form but one idea, being
equivalent to "was nourished."

*The intimate relationship between the verb and noun is only ex-
pressed in Hindūstānī by making the former agree in gender and
number with the latter.* Where the intimate relationship does
not exist the other construction may be used.

Nouns implying abstract ideas will most frequently stand in
this relationship to the verb.

In some cases the line between the subject and the object is
less clearly drawn, and we may use either the one case or the
other according as we regard the noun as intimately connected
with the action of the verb, or otherwise. For example, we
may say—

اُس نے ایک لومڑي دیکھي *us ne ek lomṛī*
                        ḍekhī.
or اُس نے ایک لومڑي کو دیکھا *us ne ek lomṛī*
                           ko dekhā.
} "He saw a fox."

in the first case, regarding the act of "seeing a fox" as one
idea; in the second, dwelling mentally upon the act of "seeing"
as complete in itself, but particularizing the object on which
such action falls. In other words, the construction differs as
we regard the noun from a subjective or objective point of
view, and the Hindūstānī language has a form appropriate to
either idea.

In this way کو *ko* may be said to render the object definite in the sense of calling attention to its *objective* nature as distinguished from the *subject*; but certainly not, as the grammars assert, in the sense of giving to the noun the force of the definite article. Indeed, both constructions are equally admissible with the word ایک "a, an, one," which makes the noun expressly indefinite, as in the example, and with the demonstrative وہ or or یہ, which render it beyond all question definite. In such cases the grammars fall back upon the illogical and feeble explanation, that the use of کو is "more elegant" in one case than in another!

By bearing in mind that the so-called *nominative* or uninflected form of the noun is always *subjective*, that the case in نے is only used for the *agent*, and that the case in کو always points to a distinctly *objective* state of the noun, the student will avoid an error of idiom into which experience has shown that most beginners fall.

It only remains to be said that the genitive or dependant particle کا *kā* agrees with the word that follows it in gender, number, and in being inflected or not; as مرد کا *mard kā*, "of the man."

مرد کا لڑکا *mard kā laṛkā*, The man's son.
مرد کی لڑکی کا *mard ke laṛke kā*, Of the man's son.
مرد کی جورو *mard kī jorū*, The man's wife.

These broad principles can never be departed from, and the

sentence must contain the words with the necessary inflections for marking the cases, the gender, and the number.

The order of ideas in Hindūstānī is as follows : Subject—Object—Verb, *or* Agent—Subject—Verb : the latter, as it were, locking the whole up into a compact frame.

The rules given in grammars for the concord of words then are, after all, nothing but—1. Reminders that we are to use these modifying inflections, and maintain this order of words; or 2. Attempts to reconcile any apparent deviation from them.

Bearing in mind these principles, and what was said in the Accidence as to the exact meaning of the individual words which combined form the tense of a verb, etc., we can analyse grammatically any sentence in the Hindūstānī language.

PERSIAN.

THE ALPHABET.

The Persian Alphabet is the same as that used for Hindūstānī (see p. 1), except that it has none of the four-dotted letters, ٹ, ڈ and ڑ.

The pronunciation is nearly the same in both languages, except that the long *alif* is pronounced in Persian like *aw* in "awe," instead of like *ā* in "father," as in Hindūstānī.

The Persians also frequently pronounce گ *gāf* with a slight *y* sound, like the Cockney mode of pronouncing the *g* in *garden*, "*gyarden*." When it occurs between two vowels it is often sounded like *y*, as اگر, pronounced like *éyer*.

In old Persian, and in the language as spoken in India at the present day, the long و and ی have two sounds, *ū* and *ī*, called معروف *ma'rūf*, "known," and *o* and *é*, called مجهول *majhūl*, "unknown." The modern native of Iran does not employ the latter sounds.

THE ACCIDENCE.

THE PARTS OF SPEECH.

Like other languages, Persian contains three parts of speech, namely, Nouns, Verbs, and Particles.

It is useful to bear in mind the meaning of these words.

The Noun is the *name* of a thing (*nomen*); the Verb is the *action word*; and the Particle is a useful word not requiring to be defined by inflection or conjugation, but itself used to define, qualify, or restrict other words.

Old Persian—or rather Zend—had a very elaborate grammatical system. This has disappeared, and we have the relations of words to each other expressed in modern Persian with a simplicity equalled only by our own English.

NOUNS.

CASES OF NOUNS.

The only case-ending for Nouns which has survived is ‌را‌, for the *objective* (*direct or indirect*). *I also means for the sake of it*

The other relations which the case-ending of other languages imply are expressed by the *iẓāfat*, and by the use of such prepositions as به *ba*, "to," با *bā*, "with," از *az*, "from," بر *bar*, "upon," در *dar*, "in," etc.

Iẓāfat implies the relation of one person or thing to another, as genitive and dependent, or substantive and adjective.

Of the application of *iẓāfat* and the use of the objective case I shall speak when I come to treat of the Syntax.

The Vocative is formed by prefixing ای *ai*, as *ai mard*, "O man!" or (poetical) by affixing ا *ā*, as *dūstā*, "O friend!"

The language has no article, but a common noun is restricted

✻ note such expressions as: اتفاقا les *accidentally*; راستی truly; در راه *in the right* ... in the morning; ... چون ... چنین ... استیلا ... = because ...

to unity, expressing *one* (specified or not) of the species and no
more, by adding ی. When this is the یای مجهول *yā-e majhūl*
(see p. 28) it makes the word indefinite, whether it be a *noun*
or a *verb*.

NOUNS SUBSTANTIVE AND ADJECTIVE.

All nouns are *concrete*, that is, substantive.

A noun only exercises the functions of an adjective by being
used in a subservient manner as qualifying another word; *e.g.*
مرد خوب *mard i khūb*, "a good man," not as in English (where
good is abstract and meaningless without the substantive being
expressed), but "a man (I mean) a good one:" hence we can
use a so-called "adjective" as a substantive, as خوبی *khūbī*, "a
good (man)," مُردهٔ *murda*, "a dead (man)," whereas in English
to say "a good," "a dead," is nonsense. There is, in fact, no
such thing as an adjective, though one substantive may be used
to qualify another.

NUMBER.

The Plural is formed by affixing

⚹ اَن *ān* for rational ⎫
⎬ creatures;
and ها *hā* for irrational ⎭

is مردان *mardān*, "men," سنگها *sanghā*, "stones."

When the word ends in silent ه *h* an euphonic گ *g* is inserted;
as بندهٔ *banda*, "a slave," بندگان *bandagān*, "slaves." If it end
in ا *ā*, an euphonic ی *y* is introduced; دانا *dānā*, "wise,"
دانایان *dānāyān*. پا (پای) foot پایان but پا-ها or پا-ها یاها

⚹ The ه represents an original د
⚹⚹ growing things, parts of the body may have their plac...

Persian borrowing so much from Arabic has adopted many plurals from that language. ة at the end of a word, representing the Arabic ة, often becomes ات *āt* in the plural, according to the Arabic usage.

In "irrational" words derived from the Arabic Persians very frequently use the Arabic plural, but they insert a *j* for euphony in the case of the feminine plural in ات *āt*; as قلعه *ḳalʿa*, "a fortress," *pl.* قلاع *ḳilāʿ*,[1] or قلعجات *ḳalʿajāt*, "fortresses." They even erroneously transfer this construction to purely Persian words; as نوشته *navishta*, "a writing," نوشتجات *navishtajāt*, "writings;" but this is only done in words implying an irrational being or thing.

When the Arabic feminine in ة = ة is affixed to a noun implying a rational object, as معشوق *māshūḳ*, "beloved," معشوقه *māshūḳah*, "a mistress," it becomes *āt*, and not *jāt*.

In colloquial Persian ها *hā* is used as the plural for nearly all words, rational and irrational alike.

DUAL.

In some words the Arabic dual form is borrowed; as طرف *ṭarf*, "a side," طرفین *ṭarfain*, "the two sides" or "parties:" this always ends in ین *ain*.

GENDER.

From a grammatical point of view the Persian language has

[1] The irregular or "broken" Arabic plurals are treated of in the Arabic section of this work.

no gender: Of such words as بِدَر *pader,* "father," مادر *māder,* "mother," the gender is self-evident; and in cases where it is necessary to make the distinction other additional words are used, such as ماده *māda,* "female," نـَر *nar,* "male;" thus, گاو نر *gāv i nar,* "a bull," گاو ماده *gāv i māda,* "a cow." For human beings مرد *mard,* "man," زن *zan,* "woman," are added; as پیرِ مرد *pīr i mard,* "an old man," پیرِ زن *pīr i zan,* "an old woman."

Sometimes different words are employed, as in English, to distinguish the sexes; as غوچ *ghūch,* "a ram," میش *mīsh,* "a ewe" (but in literary Persian میش signifies "a ram"); اسپ *asp,* "a horse," مادیان *mādiyān,* "a mare;" خروس *khurūs,* "a cock," ماکیان *mākiyān,* "a hen."

PRONOUNS.

The Personal Pronouns are:

        من *man,* I,   *pl.*   ما *ma,* we.

        تو *tu,* thou, ,,   شما *shumā,* you.

        او *ū,* he,   ,,   اوشان *ūshān,* they (those).

        این *īn,* this, ,,   ایشان *īshān,* they (these).

The only thing to notice in من *man* and تو *tu* is that in the objective case they become مرا *měrā* (for *man+rā*), ترا *turā* (for *tū+rā*), the *nasal* ن and the *long vowel* both becoming absorbed.

In این *īn* and او *ū,* and their plurals, we notice the same

principle as in Hindūstānī, namely, that *i* or *y* expresses *near* relation, and *u* or *w* expresses *remote* relation.

اين *īn*, "this," and آن *ān*, "that," make ايشان *īshān* and اوشان *ūshān* in the plural for rational beings: but they sometimes form the plural quite regularly, as اينان *īnān* and انان *ānān* for rational, and اينها *īnhā* and آنها *ānhā* for irrational beings.

Note.—بـ " to" or "by" takes an euphonic *d* before these pronouns; as بدين *badīn*= بـ اين *ba+īn*, "to this," بدان *badān*= بـ آن *ba+ān*, "to that."

The plural forms *are not required* for nouns which merely qualify a plural noun, since the plural termination of the noun itself sufficiently explains it; as مردان خوب *mardān i khūb*, "good men."

AFFIXED PRONOUNS.

The pronouns sometimes take an affixed form, as follows:

 م *am*, abbreviated from من *man*, "me or mine."
 ت *at*, ,, ,, تو *tū*, "thou or thine."
 ش *ash*, "him or his."

A ش seems to have once belonged to the pronouns, as we may see from the plurals اوشان *ūshān*, شما *shŭmā*, etc.

These affixes are only used of rational beings, and have the usual plural termination in ان *ān*, though the final nasal ن is dispensed with in the first person; thus,

   ما *mā*, "us or our."
   تان *itān*, "you or yours."
   شان *shān*, "them or theirs."

INTERROGATIVE PRONOUNS.

As in Hindūstānī, the sound ک ك *k* asks a question relative to rational beings; as ک *kih*, "who?" and the corresponding soft sound asks a question relative to irrational things; as چ *chĭ*, "what?" These, with other words which have become absorbed or amalgamated in the form, make up the remaining interrogatives; *e.g.* کدام "which?" (of two), the *d* being a survival of دو *dū*, "two;" چگونه *chigūna*, "how?" (for چ *chi*, "what?" and گون *gūn*, "phase, colour, sort,") and چون *chūn*, "how? like what?" (the گ having a tendency to disappear between two vowels); چند *chand*, "how many" (= چ *chi*, "what?"+اند and, "some") (*cf.* اندک *andak*, "a little"), کی *kai*, "when?" etc.
کجا kujā, where ?

REFLEXIVE PRONOUNS.

These are formed by adding the personal pronouns خود *khud*, "self," etc.; as

من خود *man khud*, I myself.

تو خود *tū khud*,   Thou thyself, etc.

The affixed forms may also be used with خود *khud*; as

در خانۀ خودم *dar khāna-i-khudam*, In my own house.

From خودش *khudash*, "his-self," we get خویش *kh'esh* ("his own self, his-self") and خویشتن *kh'eshtan*, "himself." In the last the word تن *tan* signifies "body" or "person."

EXAMPLES OF THE PERSONAL PRONOUNS.

The following examples are useful as showing the various uses and combinations of the pronouns:

من ک فلان پسر فلانم *man ki fulān pisr i fulānam*, I, so-and-so, the
son of so-and-so.

من که پسرم رفت *man ki pisaram raft*, I whose son went.

تو که پسرت رفت *tū ki pisarat raft*, Thou whose son went.

او که پسرش رفت *ū ki pisarash raft*, He whose son went.

With که *ki* may be compared the *qui* of European languages. It serves for all relatives, but may be defined by other words, as in the above examples.

COMPARISON.

The comparative is formed by adding تر *tar*, and the superlative by adding ترین *tarīn*. A single example will impress this on the reader's mind :

به *bih*, good, بهتر *bih-ter*, better, بهترین *bih-tarīn*, best.

Sometimes the Arabic comparative form افعل *afʿal* is used in Persian. Of this I shall speak further on, when treating of Arabic grammar.

NUMERALS.

The numerical figures are the same as in Hindūstānī (see p. 9).

The numerals in Persian are :

1	یک *yak*	11	یازده *yāzdah*		
2	دو *dū*	12	دوازده *dawāzdah*		
3	سه *sih*	13	سیزده *sīzdah*	30	سی *sī*
4	چهار *chahār*	14	چهارده *chahārdah*	40	چهل *chihil*
5	پنج *panj*	15	پانزده *pānzdah*	50	پنجاه *panjāh*
6	شش *shash*	16	شانزده *shānzdah*	60	شصت *shaṣt*
7	هفت *haft*	17	هفتده *haftdah*	70	هفتاد *haftād*
8	هشت *hasht*	18	هشتده *hashtdah*	80	هشتاد *hashtād*
9	نه *nuh*	19	نوازده *navāzdah*	90	نود *nuvad*
10	ده *dah*	20	بیست *bīst*	100	صد *ṣad*

هزار *hazār.* 1000

They are quite regularly compounded, as follows:

بیست و یک‌ *bīst ū yak* (20 and 1) 21

یک‌ هزار و هشت صد و هشتاد و یک‌ *yak hazār ū hasht ṣad ū hashtād ū yak,* One thousand eight hundred and eighty and one, 1881.

The ordinals are made by affixing م *um*; as

یکم *yakum,*	1st		چهارم *chahārum,*	4th
دوم *duvum,*	2nd		پانجم *panjum,*	5th,
سیّوم *sivum,*	3rd		and so on.	

For "first" the word نخستین *nukhustīn,* or the Arabic اوّل *awwal,* may be used.

The numerals take the noun in the singular; as دو مرد *dū mard,* "two men."

We say in English "two head of cattle," and so on. The Persians have several such qualifying words for various objects when used with numerals. The principal are the following:

Persons, نفر *nafar,* individuals, پنج نفر دوست *panj nafar dūst,* 5 friends.

Horses, cattle, راس *rās.* head, etc. دو راس اسپ *dū rās asp,* 2 horses.

Camels, قطار *ḳatār,* مهار *mahār,* } string, سه قطار شتر *sih ḳatār shutur,* 3 camels.

Elephant, زنجیر *zanjīr,* chain, چهار زنجیر فیل *chahār zanjīr fīl,* 4 elephants.

Jewels & fruit, دانه dānah, grain,   هفت دانه دُرّ haft dāna durr, 7 pearls.

هشت دانه سیب hasht dāna seib, 8 apples.

In colloquial Persian the word تا tā is used as a determinative for most objects; as چهار تا کتاب chahār tā kitāb, 4 books. (The word "piecee," as "one piecee man," in Chinese Pigeon English, is a relic of the same use of qualificative or determining words). پاره. قطعه   جلد for kitāb
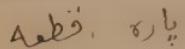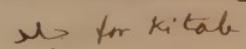
THE VERB.

The Persian Verb also consists of a root in combination with various participial affixes and the auxiliary verb "To be," of which the simplest form is the affixed substantive verb (see p. 14).

م am, (I) am,	یم īm, (we) are.
ی ī, (thou) art,	ید īd, (ye) are.
د ad, (he) is,[1]	اند and, (they) are.

TENSES OF THE VERB.

The root expresses mere action, as رس ras, "arriving," hence رس+م ras+am, "I arriving," رس+ی ras+ī, "thou arriving," رس+د ras+ad, "he arriving," etc., is the simplest tense, or *aorist*, which must be further defined by context or by particles. The prefix می mī (or the older form همی hamī) does so define it, and gives it a present meaning; as می رسم mī rasam, "I am arriving," etc.

[1] When this is used separately it takes the more regular form اَسْت ast, "is," ■ in Greek or Latin.

The Root, as the shortest form of the verb, is also used as an imperative, as رس *ras,* "arrive." The prohibitive is made by prefixing مه *ma,* as مرس *ma-ras,* "do not arrive," *cf.* Hindūstānī مت *mat* (p. 15). *modern persian سو ر = don't arrive*

Then comes an affix expressing *past* action, which is, as in English, generally a *d* or *t* sound, as "ma*d*e," "pas*t*."

In Persian this is, *in most cases,* preceded by a vowel, as

رسید *ras+ī+d,* "arrived."
شنود *shin+ū+d,* "heard."
أستاد *ist+ā+d,* "stood."

The first, or *ī* sound, being the most common. Sometimes the د *d* becomes ت *t*; as خواستن *kh'āstan,* "to wish." If to the "stem" thus formed we add ن we obtain the infinitive; as رسیدن *rasīdan,* "to arrive." This, further combined with the simple tense in د, ی, م, etc., makes the preterite رسیدم *rasīdam,* "I arrived," رسیدی *rasīdī,* "thou didst arrive," etc. But the affix ی, as we have seen above (p. 30), makes *any word* indefinite. We therefore get again

رسیدمی *rasīdamī,* "did I arrive," or "were I to arrive,"

رسیدیمی *rasīdīmī,* "did we arrive."

رسیدی = رسیدی+ی, رسیدی *rasīdī,* "didst thou arrive,"

رسیدیدی *rasīdīdī,* "did ye arrive."

رسیدی *rasīdī,* "did he arrive,"

رسیدندی *rasīdandī,* "did they arrive."

By adding a short *a* ه to the past form the same idea is expressed with a sense of incompleteness. Thus, in English one says, "I am going—eh—to," etc., the hesitating "*eh*" suggesting something to come. This form, *e.g.* رسيده *rasīda*, signifies "having arrived," and is used with those tenses which are formed from auxiliary verbs, without which the sense would be incomplete; as

<div style="text-align:center">

رسيده أم *rasīda+am*, I have arrived.

رسيدهٴ *rasīda+ī*, Thou hast arrived.

رسيده است *rasīda+ast*, He has arrived,

</div>

and so on.

The Auxiliary Verb "To Be."

We must now speak more fully of the Auxiliary Verb "to be," بو (دن) *bū* (*dan*), "*BE* (ing)," both being derived from the Sanscrit *Bhuv*. Declining this as far as we can with the affixes given above, etc., we get

<div style="text-align:center">

Present   بُوَم *bŭwam*, I may be.

بوى *bŭwī*, thou mayest be, etc.

بُوَد *buwad*, he may be

Past   بُود *būd*, he was, etc.

بوده *būda*, having been.

</div>

Again, by combination with the tenses of another verb,

<div style="text-align:center">

رسيده بودم *rasīda būdam*, one come I was, etc.

رسيده بودمى *rasīda būdamī*, were I one come.

</div>

and so on.

بـودن *būdan* makes its imperative باش *bāsh*. This I shall explain when speaking further on of the "irregular" forms of the verb: for the present we must assume all the forms to be regular.

Then by the rules given above we get باشم *bāsham,* " I may be," and رسيده باشم *rasīda bāsham,* "I may have been."

With the verb خواستن *kh'āstan,*[1] "to shall," as an auxiliary, the same combination may be made as in English to express the future; *e.g.* خواهم رسيد *kh'āham rasīd,* I shall arrive.

There is another auxiliary, شُدن *shudan,* root شو *shav,* "to become." This often has the sense of "to go," and is employed to form the passive of an active verb, being analogous in this respect to the Hindūstānī جانا *jānā* and the English "get" (see p. 18).

شدن *shudan* may be inflected throughout like رسيدن *rasīdan* or any other verb, and the tenses thus obtained may be combined with those of another verb to make the various tenses of the passive.

If, then, we know the *root* and the *past* form or *stem* of any verb we can, with the assistance of the auxiliary verbs, form any tense we may desire : in other words, conjugate it throughout; *e.g.*

رس *ras,* "arriving." "arrival."

رسم *rasam,* I arriving.

---

[1] Note that و between خ *kh* and ا *ā* is not pronounced.

رسی *rasī*, thou arriving.

رسد *rasad*, he arriving, etc.

می رسم *mī rasam*, I am arriving.

رسید *rasīd*, " arrived."

رسیدم *rasīdam*, I arrived.

می رسیدم *mī rasīdam*, I was arriving.

رسیده *rasīda*, having arrived.

رسیده أم *rasīda am*, I have arrived.

رسیده بودم *rasīda būdam*, I had arrived.

رسیدن *rasīdan*, " to arrive."

رسیده باشم *rasīda bāsham*, I may have arrived, etc.

خواهم رسید *kh'āham rasīd*, I shall arrive.

And in the case of an active verb, as کردن *kardan*, " to do," we may further combine it with شدن *shudan*; as

کرده شدن *karda shudan*, to be done.

کرده شوم *karda shavam*, I am done.

کرده می شوم *karda mī shavam*, I am being done.

کرده شدم *karda shudam*, I was done.

کرده شده بودم *karda shuda būdam*, I had been done.

کرده خواهم شد *karda kh'āham shud*, I shall be done.

and so on.

Other parts of the verb are ان *ān* affixed to root = "doing," رسان *rasān*, "arriving;" انده *anda* affixed to root expressing the agent, as رسنده *rasanda*, "an arriver." With the latter compare the Italian affix *-ante*, having the same meaning.

By prefixing ب *ba*, "to" (see p. 29), we get برسد *ba rasad*, "he is to arrive," *i.e.* "let him arrive," and so on for the other persons of the imperative. This prefix is also used for the "aorist" or indefinite tenses.

Causal verbs are made by inserting ان *ān* between the root and the infinitive termination, as رسیدن *rasīdan*, "to arrive," رسانیدن *rasānīdan*, "to cause to arrive."

PHONETIC LAWS IN PERSIAN.

As in all other languages, certain words in Persian do not appear to follow the ordinary rules of accidence, and are therefore called irregular. It will be always found in such cases that the apparent anomaly is due to some euphonic change (see p. 17), arising either from a desire to avoid an awkward combination of consonants, or to facilitate pronunciation; or else from the survival in some forms of older radical letters which have for similar reasons disappeared in others.

In Persian both these causes act together, and many consonants are found in the root verbs which differ from those of the stem. To account for these we need only notice a few philological facts relative to euphonic changes which exist in Persian.[1]   An acquaintance with these will not only enable the

[1] Professor Charles Rieu, of the British Museum, has given an admirable exposition of these laws in a pamphlet published by the Philological Society, entitled "Remarks on some Phonetic Laws in Persian," to which I am much indebted for this part of my subject.

student to inflect so-called "irregular verbs," but to recognise many common European words in their Persian form. They may be briefly stated as follows :—The Old Persian ذ (pronounced like *th* in "there") frequently becomes in Modern Persian ف *f*; *cf.* the Russian *Feodore* for *Theodore.* ک *k* and پ *p* before *t* become خ *kh* and ف *f*.

The two sounds of *k*, namely, *k* and *ch* (as in "kirk" and "church"), account for many irregularities, thus :—*k* passes to *ch*, thence to *z*. *k* and *g*, *d* and *t*, *p* and *b*, are common and more obvious changes.

p is especially liable to be changed into *f* when followed by *r*, as Sanscrit *pra*, Latin *pro*, Persian فر *far* ; as Sanscrit *preshita*, "sent," Persian فرشته *firishta*, "an angel."

Sanscrit *bh*, which becomes *f* in Latin and φ in Greek, becomes simple *b* in Persian; as Sanscrit *bhru*, "a brow," Greek ὀφρύς, Persian ابرو *abrū*. Sanscrit *bhū*, "to be," Latin *fuit*, Persian بودن *bū-dan*.

Sometimes the old Aryan root had an aspirated *d* (*dh*) ; this becomes either *d* without the aspirate, or *h* without the *d* ; *cf.* دادن *dādan*, "to give," داد *dād*, "he gave," دِه *dih*, "give."

The old *d* also changes to *s* before *t* or *d* of the past; as بند *band*, "bind," past بست *bast* for *bandt* (the nasal being lost). *Cf.* Latin *comedo, comestum.*

The old Aryan *d* or *dh* is sometimes softened away to *y*, as پای *pāy* (Sanscrit *pada*), "a foot," but the *s* into which it

changes remains, as شوی *shūy* (Sanscrit *çudh*), "wash," past شست *shust = shudht*.

r and *l* interchange indiscriminately. Another change which is exactly paralleled in European languages exists in Persian, namely, *w* or *v* into *gu*, or simply *g*, as Arabic *Wādy el kebīr*, Spanish *Guadalquivir*; Latin *vulpilla*, French *goupil*. So in Persian we have from the Sanscrit *vṛka*, "a wolf," Zend *vereka*, the Modern Persian *gurg*. *Vistaspa* (Darius Hystaspes), Modern Persian *Gushtasp*. Sanscrit *vṛt*, "to turn" or "become," Latin *vert*, German *werden*, Persian *gard*.

v also occasionally hardens into *p* when preceded in Sanscrit by *ç*, as Latin *equus*, Sanscrit *açva*, Persian اسپ *asp*, "a horse."

The changes of the sibilant are somewhat extraordinary at first sight: thus *ç*, in the instance above given, is equal to *q*. Sometimes this becomes *k*, sometimes *c*, and sometimes simply *h* (*cf.* p. 14); *e.g.*

Sanscrit.	Hindustani.	Greek.	Persian.
daça (10)	*das*	δέκα	*deh*.
sapta (7)	*sāt*	επτα	*haft*.

As the Sanscrit *s* becomes *h* in Persian, so, *vice versâ*, *h* often becomes *z*: Sanscrit *sahasra* (1000), Persian هزار *hazār* for *hazahr*. *Cf.* Sanscrit *hima*, "snow," Persian *zemistān*, "winter," Latin *hiems*. Slavonic *zima*. *j* also becomes *z*; as

Sanscrit.	Persian.	Greek.
jāta, "born,"	*zāda*	
janā, "a woman,"	*zan*	γυνή.

IRREGULAR VERBS.

In studying the so-called Irregular Verbs, we have only to keep the above principles in view, remembering chiefly that

1.   ب *b*
      پ *p* } become ف *f*.

2   س *s*   becomes ه *h*.

3.   ه *h*
      خ *kh* } become ز *z* or س *s*.

کردن "to do" has کن for its root; the Zend or Vedic form was *keren*, and for the same reasons as those already stated in the case of the Hindūstānī verb کرنا (see p. 7) the form کر *kar* became used for the past and کن *kun* for the present forms.

In ودن *ūdan* the و *ū* becomes ا *ā* in the stem; as

بخشودن *bakhshūdan* (بخشیدن), to bestow, بخشا *bakhshā*.
آزمودن *āzmūdan*, to try,   آزما *āzmā*.
کشودن *kushūdan*, to open,   کشا *kushā*.
نمودن *numūdan*, to show,   نما *numā*.
ربودن *rubūdan*, to rob,   ربا *rubā*.

Where the و is a root letter it is retained, but as a consonant *v*; *e.g.*

شنودن *shinudan*, to hear,   شنو *shinav*.
شدن *shudan* = شودن *shūdan*, to become,   شَو *shav*.

When the infinitive ends in یدن *īdan* and the *ī* is part of the root the stem is strengthened by adding a nasal ن; as

آفریدن *āfrīdan*, to create,   آفرین *āfrīn*.
چیدن *chīdan*, to collect,   چین *chīn*.

ختن *khtan* becomes ز *z* (see 3, p. 45), especially after a long vowel:

افراختن *afrākhtan*, to exalt,   افراز *afrāz*.

آموختن *āmūkhtan*, to learn,   آموز *āmūz*.

and sometimes it changes into س *s* or ش *sh* (see 3, p. 45):

شناختن *shanākhtan*, to know,   شناس *shanās*.

فروختن *firūkhtan*, to sell,   فروش *firūsh*.

فتن *ftan* in some instances becomes ب *b* or و *v* (see 1, p. 45):

تافتن *tāftan*, to burn,   تاب *tāb*.

آشفتن *āshuftan*,   آشوب *ashūb*.

رفتن *raftan*, to go,   رَوْ.

استن *āstan*, ستن *ŭstan* (*ūstan*), and یستن *īstan* become آ *ā*, ی *ī*, and و *ū* respectively:

آراستن *arāstan*, to adorn,   آرا *ārā*.

زیستن *zīstan*, to live,   زی *zī*.

جستن *justan* (*jūstān*), to seek, جو *jū*.

Sometimes ستن *stan* become ن *n* or ین *īn*; as

شکستن *shikastan*, to break,   شکن *shikan*.

نشستن *nishastan*, to sit,   نشین *nishīn*.

Other anomalous changes are شتن *ishtan* into یس *īs*;

نوشتن *navishtan*, to write, نویس *navīs*.

اشتن *āshtan* into ار *ār*; as

داشتن *dāshtan*, to have,   دار *dār*.

انکاشتن *ankāshtan*, to think, انکار *ankār*.

There are a few others which practice and the vocabularies will teach, but the phonetic rules given on p. 45 will be found to cover most of the cases met with.

In some instances the infinitive and the stem belong to different verbs, just as in English "go" and "went" come from different radical forms:

بودن *būdan,* to be,   باش *bāsh.*

بیختن *pikhtan,* to twist,   پیچ *pīch.*

سختن *sakhtan,* to weigh,   سنج *sanj.*

گسیختن *gusīkhtan,* to break,   گسل *gusil.*

بستن *bastan,* to bind,   بند *band.*

FORMS OF NOUNS.

These are very numerous and various, but although most may be left to practice and the vocabulary, some may be reduced to rule.

Nouns are either primitive, such as "man," or derivative, such as "manly." The last are formed by adding certain terminations to the first, and as these terminations are generally in their turn derived from verbs, and have a signification of their own, a knowledge of them will greatly assist the learner. The principal are:

1. انه *āna* = "like;" as

مردانه *mardāna,* manly.

بزرگانه *buzurgāna,* grandly (like a grandee).

2. آور *āwar*, وَر *awar*, اُر *ār*, all from root اوردن *awardan*, and signifying "bringing," "producing," "displaying" (*cf*. English *-er, -or*), etc.

دِلاور *dil-āvar*, brave (hearty).

زور آور *zor-āvar*, strong.

سخن ور *sukhan-var*, eloquent.

3. بار *bār*, "bearing," "abounding in."

شکربار *shakar-bār*, sugar-laden.

زنگبار *zangi-bār*, Zanzibār (full of negroes).

4. بان *bān*, وان *vān*, "keeping," "managing;" as

شتربان *shutur-bān*, a camel-man.

باغبان *bāgh-bān*, a gardener.

پاسبان *pās-bān*, a watchman.

فام *fām* "colour;" as

سیاه فام *siyāh-fām*, blackish.

5. دار *dār*, تار *tār*, "having," from داشتن *dāshtan* :

فریفتار *farīf-tār*, a deceiver.

خریدار *kharīdār* = خرید دار *kharīd-dār*, a purchaser.

خواستار *kh'āstār* = خواست تار *kh'āst-tār* = خواست دار *kh'āst-dār*, a petitioner.

دیدار *dīdār* = دید دار *dīd-dār*, the visual faculty.

6. دان *dān*, "place" or "vessel for;" as

نمکدان *namak-dān*, a salt-cellar.

قلمدان *kalam-dān*, a pen-case.

7. زار zār, "place abounding in :"

گلزار gulzār, a rose-garden.

8. Similarly سار sār; as

کوهسار koh-sār, a mountainous country.

شاخسار shākh-sār, a place abounding in branches, German laube.

سار also signifies "like;" cf.

خاکسار khāk-sār, like dust (vile).

9. ستان stān, "place;" as

گلستان gulistān, a rose-garden

هندوستان Hindūstān, the land of Hindūs (Hindūstān).

10. رش , هِش express the abstract idea of the root; as

نکوهش nikūhish, goodness.

دانش dānish, wisdom.

آرایش ārāïsh, adornment.

11. کَ ak expresses the diminutive of rational objects; as

مردکَ mardak, a little man.

A contemptuous form of diminutive is کَ ka; as

مردکَ mardaka, a wretched little man.

For irrational objects the کَ k is changed into چِ, just as in کَ ki and چِهَ chï (see p. 34), e.g.

بازیچه bāzīche, a little game.

کفچه kaf-che, a ladle (lit. a little palm of the hand).

12. كار *kār*, گار *gār*, گر *gar*, all express *action* or the *actor*, and are connected with the verb كردن ; as

جفاكار *jafā-kār*, cruelty.

دستگار *dast-gār*, skill (دست *dast*, a hand).

جادوگر *jādū-gar*, a conjurer, juggler.

آفريدگار *āfrīdagār*, a creator.

آموزگار *āmūz-gār*, a teacher.

كامگار *kām-gār*, successful.

گناهگار *gunāh-gār*, a sinner, guilty.

توانگر *tawān-gar*, rich (powerful).

13. گين *gīn*, "affected with;" as

غمگين *gham-gīn*, grieved.

خشمگين *khashm-gīn*, angry.

14. لاخ *lākh*, "place."

سنگ لاخ *sang-lākh*, a strong place.

15. مند *mand*, "possessor of;" as

سودمند *sūd-mand*, profitable.

دانشمند *dānish-mand*, wise.

16. ناك *nāk* expresses "quality;" as

هولناك *haul-nāk*, frightful.

پرهيزناك *parhīz-nāk*, abstinent.

17. A final ى *ī* signifies "relation," such as that implied in the English adjective; as

هندى *hindī*, Indian.

انگليزى *inglīzī*, English.

After ه this becomes گِی; as

بنده *banda*, a slave.

بندگی *bandagī*, slavery.

خانگی *khānagī*, domestic (for خانـه گی).

The final ی *ī*, when it represents the *yáe majhūl* (*e*), see p. 28, signifies "unity;" as

مردی *mardī*, one *a* man.

18. نی *nī* signifies "duty," "fitness;" *e.g.*

کردنی *kardanī*, what is to be done (duty).

خوردنی *khurdanī*, good to eat (food).

خریدنی *kharīdanī*, purchaseable.

COMPOUND WORDS.

Persian is very rich in compound words, and as has been before remarked (p. 18), the types most in use for Nouns are exactly analogous to such English compounds as "block-head," "tinder-box," "rosy-cheeks," and the like; *e g.*

لال رخ *lāla-rukh*, tulip-cheeked.

گل اندام *gul-andām*, rose-bodied.

سمن بر *saman-bar*, jasmine-bosomed.

Others are made from two verbal roots; as آمد و رفت *āmad o raft*, "coming and going;" or two nouns joined by a preposition, as سر بسر *sar ba sar*, "individually," "altogether," *lit.* "head to head."

The Compound Verbs are very numerous, but are for the most part quite simple, the principal ones being the following:

1. A noun followed by either كردن *kardan* "to do," ساختن *sākhtan*, "to make," نمودن *numūdan*, "to display," فرمودن *farmūdan*, "to order," and the like; as

انتظار كردن (ساختن) *intizār kardan (sākhtan)*, to expect.

كرم نمودن *karam numūdan*, to be generous.

نهضت فرمودن *nahzat farmūdan*, to start (on a march), said of a king, etc.

2. A noun followed by آمدن *āmadan*, "to come" (*cf.* Anglicè "become"):

سير آمدن *sīr āmadan*, to become satisfied.

پُر آمدن *pur āmadan*, to become full.

پديد آمدن *padīd āmadan*, to become apparent.

3. A noun followed by آوردن *āwardan*, the converse of the last; as

پديد آوردن *padīd āwardan*, to make apparent.

4. A noun followed by خوردن *khurdan*, "to eat," used with words expressing passions or grief; as

غم خوردن *gham khurdan*, to be grieved.

تاَسُّف خوردن *ta-assuf khurdan*, to sorrow.

There are many other compound verbs of this kind, but they will be easily understood when met with, and will be found in most vocabularies.

SYNTAX.

The Syntax of Persian is as simple as that of English, which it much resembles in construction. The student is recommended to read the preliminary remarks on Syntax in the abstract on pp. 21 and 22.

THE CASES OF NOUNS.

As has been noticed above, the only real case-ending which survives in Persian is ا\, *rā* for the objective. This exactly corresponds to the Hindūstānī كو *ko* (see p. 23); as مرد را كتاب دادم *mard-rā kitāb dādam*, "I gave the man the book," where *mard* is the object (its position in the sentence calling attention to this fact); كتاب را بـ مرد دادم *kitāb-rā ba mard dādam*, "I gave the book to the man," attention being chiefly called in the last sentence to "book," both by the objective affix and by its position in the sentence: the fact that "the man" is in "dative" is then expressed, as in English, by بـ *ba*, "to."

CONCORDANCE.

The Concordance of Verbs and Nouns is exactly the same as in English, a singular noun requiring a singular verb, and a plural noun taking a plural verb.

Nouns substantive do not agree with their adjectives or qualifying nouns in number, it being sufficient to mark the plural by the termination in the first named; as

مردانِ خوب *mardān i khūb*, good men (see p. 33).

The relation of "substantive and adjective," as well as that of the "genitive case," is expressed by the *izāfat* (see p. 29).

اضافت *izāfat* signifies "adding on," and is expressed by placing a short *i* (*kasrah* or *zer*) between the two nouns; as

اسپ مرد *asp i mard*, the man's horse.

اسپ خوب *asp i khūb*, a good horse.

The order of words in Persian is Subject—Object—Verb, all qualifying expressions falling into their natural places; *e.g.* a word expressing the condition of the subject follows it; so does a word expressing the condition of the object; while words or expressions signifying time, place, or other circumstances, find their proper place immediately before the verb.

The only marked peculiarity in the arrangement is that the verb comes generally last.

The description of the "tenses" on pp. 38—42 sufficiently indicates their use.

[handwritten notes] often omitted bet. main & dependent clauses. ... to tell him to come

set   نشستن   nisastan   نشین   nisin

write   نوشتن   navistan   نویس   navis

conceal   نهفتن   nihuftan   نهفت   nihuft

let go   هشتن   histan   هل   hil

find   یافتن   jaftan   یاب   yab

ARABIC.

THE ALPHABET.

The Arabic Alphabet is that used, with certain modifications, for Persian and Hindūstānī, and is written in the same way from left to right. The letters and Arabic pronunciation are as follows :

NAME.	EQUIVALENT.	PRONUNCIATION.
١ *Alif,*	*a, e, i, o* or *u*	This is the *spiritus lenis* of the Greek, a mere prop to rest an initial vowel on.
ب *Bā,*	*b*	As in English.
ت *Tā,*	*t*	A soft dental *t* like the Italian.
ث *Tha,*	*th*	As in *thing.*
ج *Jīm,*	*j*	As in English.
ح *Ḥā,*	*h*	An aspirate strongly breathed out from the chest.
خ *Kha,*	*kh*	Like *ch* in Welsh or Gaelic, or the German *ch* as pronounced in Switzerland.
د *Dāl,*	*d*	A soft dental *d* as in Italian.
ذ *Dhāl,*	*dh*	Like *th* in *this.*
ر *Rā,*	*r*	A distinctly pronounced *r.*
ز *Zain,*	*z*	As *z* in English.
س *Sīn,*	*s*	As in English.
ش *Shīn,*	*sh*	

NAME.	EQUIVALENT.	PRONUNCIATION.
ص *Ṣād,*	*ṣ*	An *s* pronounced by placing the tongue against the side teeth, and slightly opening the mouth.
ض *Dhād,*	*dh*	A *dh* pronounced in the same manner as the last.
ط *Ṭā,*	*ṭ*	A *t* pronounced with the tongue full against the front part of the palate.
ظ *Dhā,*	*ḍh*	A *dh* or *z* pronounced in the same manner as the last.
ع *'Aïn,*	*á,* etc.	A guttural sound only heard in Arabic . it must be learnt from a native.
غ *Ghaïn,*	*°gh*	A guttural sound something like the French *r grasseyé.*
ف *Fā,*	*f*	As in English.
ق *Ḳāf,*	*ḳ*	A very guttural *k*, like *ck* in *thick*, only much stronger.
ك *Kāf,*	*k*	⎫
ل *Lām,*	*l*	⎬ As in English.
م *Mīm,*	*m*	⎭
ن *Nūn,*	*n*	As in English; before *b* or *f* it is sounded as *m*.
و *Wāw,*	*w*	⎫
ﻩ *Hā,*	*h*	⎬ As in English.
ى *Yā,*	*y*	⎭

ﻩ is sometimes written thus, ة, with two dots over it, and is then called *hā-tā*. When followed by a vowel this is pronounced like ت *t*, but otherwise it is not pronounced at all.

The above are joined to the preceding letter by prefixing a small curve or stroke, and to the following letter by removing the curve with which they all but *alif* end : thus

DETACHED.	INITIAL.	MEDIAL.	FINAL.
ب	ﺩ	ـ	ـ
ى ن	ﺩ	ـ	ى ن
ح	ﺣ	ـ	ح
ص	ﺻ	ـ	ـص
ع	ﻉ	ـ	ع
ف ق	و	ـ	ـف ـق
كـ	ﻙ	ﻚ	كـ
ل	ﺍ	ﻟ	ل
م	ـ	ﻣ	م
ه	ﻩ	ـ	ـه

د و ر if deprived of the curve would become unrecognizable; hence they do not join to the left.

The above letters are all consonants.

VOWELS.

The vowels are *fet-ḥah* ◌َ *a* (pronounced like *a* in *hat*), and *dhammah* ◌ُ *u* (as in *bull*), both written above the letter; and *kesrah* ◌ِ *i* (as *i* in *hit*) written below the letter.

When the vowels are doubled, thus ◌ً ◌ٌ ◌ٍ, they are pronounced respectively *an, un* and *in.* This is called تَنْوِين *tenwīn,* *i.e.* "giving the *n* sound."

Combined with ١ *a*, و *w*, and ي *y*, the vowels become ‍آ *aa* (*ā*),
ُو *uw* (*ū*), ِي *iy* (*ī*), َو *aw* (pronounced as *ow* in *cow*), َي *ai* (like
i in *fine*).

No word can commence in the Arabic character with a vowel,
or if it does the vowel is introduced by *alif* ١.

When a syllable begins with a vowel, the mark ‍ء *hamzeh* is
used to introduce it.

But this *hamzeh* being written above the line requires a prop.
this in the case of *a* is ١, in the case of *u* it is و, and in the
case of *i* it is ي, only that in the initial form this last is dis-
tinguished from the ordinary *y* by losing its dots: *e.g.* فُوٴاد
fŭ-ād, "a heart," فائِدة *fā-ida*, "advantage."

Tashdīd doubles the letter it is placed over.

Sukūn shows that the letter it is placed over has no vowel.
Two consecutive *sukūns* cannot come together in one word.

Waṣlah is only used over an initial *alif* or over the article
ال *al*, and shows that these are to be elided.

Maddah is placed over an initial *alif*, and shows that it
should be pronounced long, as آتي *ālī*, "coming."

If the first letter of a word be a sibilant or liquid the article
ال is elided before it and the consonant itself doubled, as
عَوّامُ ٱلنَّاس *áwāmmu-nnās*, "common people," عَبْدُ ٱللَّه *ábdu-llāh*,
"Abdullah" (the servant of Allah).

Note.—Final short vowels or *tenwīn* are not pronounced before
a full stop.

ROOT WORDS.

(Triliteral Roots).

Arabic, like the other so-called Semitic languages, is totally different in construction from European tongues.

Every word in the language is referred to a root, which consists of *three radical letters.* Roots of two, or four or more radicals do exist, but they need not be noticed, since they are treated in practice as though they were derived forms.

Instead of modifying a root to express a modified idea by prefixing or affixing syllables, the Arabic treats the three radicals as algebraists treat the symbols x, y, z, and expresses ideas by *formulæ* arrived at by combining these with certain other letters, called by European grammarians "servile," but by the natives زَائِدَه *zāidah,* "pleonastic." The letters so used are contained in the words أمَانٌ و تَسهِيلٌ *amānun wa tashīlun,* "safety and ease:" that is, they are ا ت س ل م ن ه and و. Of course any of these may occur as radicals, but after learning the rules I shall presently give the student will not find any difficulty in identifying them.

All words are arranged in the dictionaries under the triliteral root: that is, the original word of three radical letters.

I have said that Arabic ideas are expressed by formulæ analogous to those employed in algebra. Thus $(x+y+z)$ may may mean $(1+2+3)$, or $(2+3+4)$, and so on, and the whole

formula will mean 6 or 9, and so on, according to the values
given to the letters x, y, and z. Similarly in Arabic the three-
letter combination in the root bears a different meaning ac-
cording to the letters employed; thus, ضرب $\underline{dh}+r+b$ means
"beating," قتل $k+t+l$ means "killing," and so on. The
Arabs use the word فعل $f+\varepsilon+l$ ($fi\varepsilon l$ or $fa\varepsilon l$), "doing," for the
typical formula of a root, the individual letters ف, ع, and ل
corresponding to the x, y, and z of algebra.

If we add an *alif* ا to the first radical, and place a *kesrah* ⸗ i
after the second, the formula will then become (x $\bar{a}$ y i z) = فاعل
$f\bar{a}\varepsilon il$, which means "one doing." *Thus the formula for an agent
is* فاعل. Then, if for the ف, ع and ل (that is, for x, y and z)
we substitute the letters contained in either of the combinations
given above, viz. ضرب or قتل, we get

$$(\text{x } \bar{a} \text{ y } i \text{z})$$
فاعل $f\bar{a}\varepsilon il$, one doing.
ضارب $\underline{dh}\bar{a}r ib$, one beating.
قاتل $k\bar{a}t il$, one killing.

A word, then, of the shape (x $\bar{a}\varepsilon il$) will always be the *agent
form* of the radical word, whatever that may be. In looking
it out in the dictionary you look for the 1st, 3rd, and 5th
letters; that is, for the ف, ع and ل, or, in other words,
for the x, y and z.

But another difficulty may occur. The letters ا $\bar{a}$, و w, or
ي y are called weak consonants, and are considered as homo-

geneous with the short vowels ‿ـٰ *a, i, u,*. One of these weak consonants may occur as a radical; *e g.* قول *ḳawl,* "speaking." To get the agent form from this we treat it like the examples just given, and should have (X ā y ĭ Z)

<div align="right">

فاعل *f ā ε ĭ l,*

قاوِل *ḳ ā w i l :*

</div>

but, as a matter of fact, the agent of قول is not قاوِل but قائِل, the reason being that the vowel ؍ being indispensable to the form absorbs the weak consonant و and turns it into the weak consonant ي, which is homogeneous with itself. So from غزو, "to make a raid,"

<div align="right">

(X ā y ĭ Z)

فاعل *f ā ε i l,*

غازِى *g̲h̲ ā z i y = g̲h̲āzī,* a raider (or warrior).

</div>

Again, "an instrument for doing anything" is expressed by the formula مفعال *mifεāl* (= m ĭ X y ā Z); thus from وزن *w + z + n,* "to weigh," we get   (m ĭ X y ā Z,

<div align="right">

مِفْعال *m i f ε ā l,*

مِوْزان *m ĭ w z ā n ;*

</div>

but و *w* is not homogeneous with ĭ: the latter, therefore, changes it into ي *y,* which *is,* and we have ميزان *miyzān* (= mīzān), "a balance."

These changes of weak consonants are called *permutations,* and will be treated of later on, together with other phonetic laws.

The first principle in Arabic grammar, then, is that *radical*

ideas are expressed by combinations of *three consonants*, and that modifications of these ideas are expressed by algebraical formulæ constructed from these three consonants in combination with the so-called "pleonastic" letters.

I shall now proceed to show the nature of these formulæ and their relation to each other. The student must bear in mind that the word فعل $f+\varepsilon+l$ represents the symbols x, y and z.

Verbal Formulæ.

The simplest formula in Arabic is فَعَلَ *faɛala*, i e. (x**a**y**a**z**a**) signifying "he did;" as ضرب *dharaba*, "he struck," قتل *katala*, "he killed." It is under this form that words will be found in the dictionaries.

The form فَعَلَ *faɛala*, signifying "he did," is the past tense of the verb.

To express the other tenses the Arabs have only one form,

$$(y\,a\,\mathbf{x}\,\mathbf{y}\,u\,\mathbf{z}\,u)$$
يَفْعُلُ *yafɛulu*,

which is called the "aorist," or doubtful tense, because it may stand for aorist, present, future, etc., the exact meaning being defined either by the context, by changing the final vowel, or by adding other words. Of the "numbers," "persons," etc., I shall speak later on.

The forms فَعَلَ *faɛala*, يَفْعُلُ *yafɛulu*, are susceptible of further modifications of the middle vowel; this, however, we must also treat of later on.

The imperative is of the form اُفْعُل‎ *uf̣ul* (with the accent on the syllable *ạul*). This is the shortest form of the verb (see p. 15) as pronounced sharply or in a tone of command; only as no Arabic word may begin with two consonants, short *ŭ* is prefixed for convenience of pronunciation: this is elided if it follows a vowel in the preceding word.

Besides the form فاعل‎ *fāẹil*, meaning "one who does," the student must learn the following: فَعْل‎ *faẹl* or *fịl*, "a doing," "an act." (But if the root, instead of implying an *act*, as ضَرْب‎ "striking," signifies a quality or the like, then the form فعول‎ *faẹūl* is used, and both these are called nouns of action). مَفْعَل‎ *mafẹal*, "a place where, or time at which, a thing is done." مَفْعُول‎ *mafẹūl*, "a thing done." We get, therefore, the following formulæ for expressing the principal simple ideas in the language:

فَعَلَ *faẹala* (xayaza),	"past tense,"	he did.
يَفْعُلُ *yafẹulu* (yaxyuzu),	"aorist,"	he does, etc.
اُفْعُل *ufẹul* (uxyuz),	"imperative,"	he does, etc.
فَعْل *faẹl* (xayz),	"noun of action,"	doing, etc.
فُعُول *fuẹūl* (xuyūz),	{ "intransitive verbal noun," }	being, etc.
فَاعِل *fāẹil* (xāyiz),	"agent,"	one doing.
مَفْعُول *mafẹūl* (maxyūz),	"passive participle,"	done.
مَفْعَل *mafẹal* (maxyaz),	{ "noun of place or time," }	place of doing, etc.

Arabic grammarians never speak of the "agent," etc., of a
verb, but mention the formula; thus

ضارب *dhārib* is the فاعِل *fāᵧil* of ضرب .

قاتِل *ḳātil*   ,,   ,,   ,,   قتل .

DERIVATIVE VERBS.

There are, of course, many ideas which are not expressed by
any of the above formulæ; of these we obtain a very large
number by certain modifications of the simple formula فَعَلَ
faᵧala, "he did." These modifications are thirteen in number,
and are called "conjugations." I shall number them according
to the old system as used in all European grammars and dic-
tionaries of the Arabic language, but shall arrange them some-
what differently.

These modifications consist of prefixing or inserting certain
letters in the formula فَعَلَ *faᵧala* (xayaza).

If in English we want to give greater emphasis to a word we
pronounce it more forcibly. The Arabs do the same, and hence
it comes that by *doubling* the middle syllable of the above form
we get an intensified meaning. Thus from كَسَرَ *kasara*, "he
broke," (*formula* فَعَلَ *faᵧala* (xayaza),) we get كَسَّرَ *kassara*,
"he broke to bits," (*formula* فَعَّلَ *faᵧᵧala* (xayyaz).) But if
the verb is not active, this doubling of the middle radical
makes it so; as

قَدَمَ *ḳadama*, to be in front.

قدّم *ḳaddama*, to send forward.

So from a noun, as جلد *jild* (*formula* xiyz), we get جلّد *jallada*, "he skinned."

Prefixing ا *a* also makes a verb active that was not so before; as نزل *nazala*, "he descended," أنْزَلَ *anzala*, "he caused to descend," *formula* أفْـَلَ *afᵨala* (axyaza).

By putting ا *ā* after the first radical, *formula* فَاعَلَ *fāᵨala* (xāyaza), the sense of reciprocity is given; as قَتَلَ *katala*, "he killed," قَاتَلَ *kātala*, "he fought;" كَتَبَ *kataba*, "he wrote," كاتب *kātaba*, "he corresponded."

The word to "come" in Arabic is أتى *ata*. Two formulæ are obtained by prefixing the consonant *t* (the only strong letter in this word *ata*, with the sense of "becoming") to the two forms last-mentioned; thus from قَدَّمَ *kaddama* (*form.* فَعَّلَ *faᵨᵨala*), he sent forward, تَقَدَّمَ *takaddama* (*form.* تَفَعَّلَ *tafaᵨᵨala*), he removed to, he was sent forward, a distance, "he was removed to a distance;" and from باعد *bāᵨada* (*form.* فَاعَلَ *fāᵨala*) from بعد *baᵨd*, تَبَاعَدَ *tabāᵨada* (*form.* تَفَاعَلَ *tafāᵨala*), "he was removed to a distance from someone or something else."

The state or condition resulting from the action may also be expressed by two other formulæ, namely, إفْتَعَلَ *iftaᵨala* (ixyaza) and إنْفَعَلَ *infaᵨala* (inxyaza), the only difference between them being that the first implies "being affected by," and the last "reduced to the state of;" as قطع *kataᵨ*, "he cut," إنْقَطَعَ *inkataᵨa*, "it was cut;" جَمَعَ *jamaᵨa*, "he gathered," اجتمع *ijtamaᵨa*, "it was in a collected state."

5

By prefixing اِست *ist* we get the idea of "asking for," "wishing to be," or "deeming;" as غفر *ghafara*, "he asked pardon," اِسْتَغْفَرَ *istaghfara*, "he asked pardon," *form.* اِسْتَفْعَلَ *istafₑala* (*istaXyaZa*); عَظُمَ *aḍhuma*, "to be grand," اِسْتَعْظَمَ *istaₑḍhama*, "he thought it grand;" كَبُرَ *kabura*, "he was great," اِسْتَكْبَرَ *istakbara*, "he was proud," *i.e.* desirous of being thought great.

Of the forms اِفْعَالٌ *ifₑālla* (*iXyāZZa*), اِفْعَوْعَلَ *ifₑauₑala* (*iXyauyaZa*), and اِفْعَلَّ *ifₑalla* (*iXyaZZa*), the last implies "colour," as اِصفرّ *iṣfarra*, "to be yellow;" the other two being distorted forms imply some distortion or deformity.

The "nouns of action" are formed from all of these derived forms (except the first two and those beginning with ت ت *ta*) by prefixing ﺍ *i* to the form and inserting ﺍ *ā* between the second and third radical, and changing the preceding *a* to *i*; thus اف...عال *if...ₑāl* (*iX...yāZ*). The dots represent the intervening letters which occur in some of the forms, اس the ﺓ *t* in اِفْتَعَل *iftaₑal* (*iXtayaZ*), of which the noun of action is افتعال *ifti ₑāl* (*iXtiyāZ*).

The remaining form their nouns of action as follows:

فَعَّلَ *faₑₑala*, noun of action تَفْعِيل *tafₑīl* (*taXyīZ*).

فَاعَلَ *fāₑala*,   ,,   مَفَاعَلَة *mafāₑalah(t) maXāyaZah(t)* or فِعَال *fiₑāl* (*XiyāZ*),

and from those prefixing *t* by changing the last *a* but one into *u*; as   تَفَعُّل *tafaₑₑul* (*taXayyuZ*),

تفاعُل *tafāₑul* (*taXāyuZ*).

The aorist is made as in the simple verb, except that the vowels are slightly modified; *e.g.* for the first three it is يُفْـ...عِـلُ *yufₑilu* (*yu*X...*yi*Zu); for the two which prefix ت *t* it is يَفْـ...عَـلُ *yafₑalu* (*ya*X*ya*Zu); and for the rest it is نَفْـ...عِـلُ *yafₑilu* (*ya*X*yi*Zu).

The imperative is made by cutting off the last vowel of the aorist and prefixing *i* where two consonants would otherwise come together at the beginning.

The passive of all verbs is formed by changing the first vowel into *u* and the second vowel into *i* for the "past tense," and *a* for the "aorist;" as

<div align="center">PASSIVE.</div>

فَعَلَ *faₑala*	يَفْعُلُ *yafₑulu*	فُعِلَ *fuₑila*	يَفْعَلُ *yufₑalu*
فَعَّلَ *faₑ‿ala*	يَفَعِّلُ *yufaₑ‿ilu*	فُعِّلَ *fuₑ‿ila*	يَنَفْعَلُ *yufaₑ‿alu*

Where the first vowel of the aorist is already *u* it is retained in the passive.

The passive participle from *all* derived forms of the verb is مُفْـ...عَل *muf...ₑal* (*mu*X...*ya*Z). This formula also serves for the "nouns of time and place."

<div align="center">FORMS OF THE SIMPLE VERB.</div>

I have said that the simple verb فعل يفعل *faₑala yafₑulu* is susceptible of further modifications by changing the middle vowel. The following Table shows these, and also the different forms of nouns immediately derived from the verb:

TABLE OF DERIVED FORMS.

	Preterite.	Aorist.	Imperative.	Noun of Action.
First Group. One letter added to the root.				
2. Doubled radical, expressing action or intensity or *Causative*	فَعَّلَ *faᶜᶜala*	يُفَعِّلُ *yufaᶜᶜilu*	فَعِّلْ *faᶜᶜil*	تَفْعِيل *tafᶜîl* or تَفْعِلَة *tafᶜilah(t)*
4. Prefixed *alif*, expressing action, *Causative, Transitive*	أَفْعَلَ *afᶜala*	يُفْعِلَ *yufᶜila*	أَفْعِلْ *afᶜil*	إِفْعَال *ifᶜâl*
3. Inserted *alif*, expressing reciprocity or emulation *or effort, attempt at — influence mer* —	فَاعَلَ *fâᶜala*	يُفَاعِلَ *yufâᶜila*	فَاعِلْ *fâᶜil*	فِعَال *fiᶜâl* or مُفَاعَلَة *mufâᶜalah(t)*
Aor. act. فَعِّلُ ... ; pass. فَعِّلُ ...				
Second Group. تَـ prefixed to root, implying consequence.				
5. Consequence of 2 *when we wish to...*	تَفَعَّلَ *tafaᶜᶜala*	يَتَفَعَّلُ *yatafaᶜᶜalu*	تَفَعَّلْ *tafaᶜᶜal*	تَفَعُّل *tafaᶜᶜul*
6. Consequence of 3 *after, following...*	تَفَاعَلَ *tafâᶜala*	يَتَفَاعَلُ *yatafâᶜalu*	تَفَاعَلْ *tafâᶜal*	تَفَاعُل *tafâᶜul*
Aor. act. فَعِّلُ ... ; pass. فَعِّلُ ...				

Third Group. Two or more letters added, modifying the sense of the root.				
7. Exhibiting the effect of the action of the root,	اِنْفَعَلَ *infaʿala*	يَنْفَعِلُ *yanfaʿilu*	اِنْفَعِلْ *infaʿil*	اِنْفِعَال *infiʿāl*
8. Being affected by the action of the root,	اِفْتَعَلَ *iftaʿala*	يَفْتَعِلُ *yaftaʿilu*	اِفْتَعِلْ *iftaʿil*	اِفْتِعَال *iftiʿāl*
10. Asking for or regarding as the original idea expressed by the root.	اِسْتَفْعَلَ *istafʿala*	يَسْتَفْعِلُ *yastafʿilu*	اِسْتَفْعِلْ *istafʿil*	اِسْتِفْعَال *istifʿāl*
Aor. act. ...; pass. ...				
Fourth Group.				
9. Colour or defect	اِفْعَلَّ *ifʿalla*	يَفْعَلُّ *yafʿallu*	اِفْعَلِلْ *ifʿalil*	اِفْعِلَال *ifʿilāl*
11.	اِفْعَالَّ *ifʿālla*	يَفْعَالُّ *yafʿāllu*	اِفْعَالِلْ *ifʿālil*	اِفْعِیلَال *ifʿīlāl*
Aor. act. ...				
12. Greatintensity	اِفْعَوْعَلَ *ifʿauʿala*	يَفْعَوْعِلُ *yafʿauʿilu*	اِفْعَوْعِلْ *ifʿauʿil*	اِفْعِیعَال *ifʿīʿāl*
13.	اِفْعَوَّلَ *ifʿawwala*	يَنْفَعَوِّلُ *ynfʿawwilu*	اِفْعَوِّلْ *ifʿawwil*	اِفْعِوَّال *ifʿiwwāl*
Aor. act. ...				

TABLE OF FORMS OI

The class to which a verb belongs will be found in the dictionaries
as حَسُنَ *ḥasuna*

SIMPLE TRILITERAL VERB.	Active.		Passive.		Imperative.	Noun of Action.		Noun of Unity.
	Preterite.	Aorist.	Preterite.	Aorist.		Transitive.	Neuter.	
1. Class 1	فَعَلَ *faعala*	يَفْعُلُ *yafعulu*	فُعِلَ *fuعila*	يُفْعَلُ *yufعa'u*	أُفْعُلْ *ufعul*	فَعْلْ *faعl*	فُعُولْ *fuعūl*	فَعْلَةٌ *faعlah(t)*
,, 2	,,	يَفْعَلُ *yafعalu*	,,	,,	إِفْعَلْ *ifعal*	,,	,,	,,
,, 3	,,	يَفْعِلُ *yafعilu*	,,	,,	إِفْعِلْ *ifعil*	,,	فَعَلْ *faعal*	,,
,, 4	فَعِلَ *faعila*	يَفْعَلُ *yafعalu*	,,	,,	إِفْعَلْ *ifعal*	,,	,,	
,, 5	,,	يَفْعِلُ *yafعilu*	,,	,,	إِفْعِلْ *ifعil*	,,	,,	,,
,, 6	فَعُلَ *faعula*	يَفْعُلُ *yafعulu*	,,	,,	أُفْعَلْ *ufعal*	,,	فَعَالَةٌ *faعālah(t)* فُعُولَةٌ *fuعūlah(t)* فِعَلْ *fiعal*	,,

THE SIMPLE VERB.

Those of Class 6 are nearly always verbs expressing some quality, "to be handsome."

Noun of Species.	Agent.	Patient.	Noun of Time or Place.	Noun of Instrument, or Intransitive Agent.	Noun of Quality.	Noun of Superiority (Comparative and Superlative).	Intensive Agent.
فِعْلَةٌ fiɛlah(t)	فَاعِلٌ fāɛil	مَفْعُولٌ mafɛūl	مَفْعَلٌ mafɛal	مِفْعَلٌ mifɛal مِفْعَالٌ mifɛāl مِفْعَلَةٌ mifɛalah(t)	فَاعِلٌ fāɛil	أَفْعَلُ afɛalu	فَعُولٌ faɛūl
,,	,,	,,	,,	مَفْعُلٌ mafɛul مَفْعَلَةٌ mafɛalah(t)	,,	,,	,,
,,	,,	,,	مَفْعِلٌ mafɛil	,,	,,	,,	,,
,,	,,	,,	مَفْعَلٌ mafɛal	,,	فَعْلَانُ faɛlān	,,	,,
,,	,,	,,	مَفْعِلٌ mafɛil	,,	,,	,,	,,
,,	,,	,,	مَفْعَلٌ mafɛal	,,	فَاعِلٌ fāɛil فَعَلٌ faɛal	,,	فَعِيلٌ faɛīl

As soon as the student has mastered these tables each root
word that he learns adds a large number of other words to his
vocabulary. Thus, for instance, from ضرب _dh_+_r_+_b_, "striking,"
he may make all the words given in the top line of the last
table by merely substituting this root for the فعل ; _e.g._

Preterite,	فَعَلَ _faᵧala_,	ضَرَبَ _dharaba_, he struck.
Aorist,	يَفْعُلُ _yafᵧulu_,	يَضْرُبُ _yadhrubu_, he is striking.
Preterite Pass.,	فُعِلَ _fuᵧila_,	ضُرِبَ _dhuriba_, he was struck.
Aorist Passive,	يُفْعَلُ _yufᵧalu_,	يُضْرَبُ _yudhrabu_, he is struck.
Imperative,	أُفْعُل _ufᵧul_,	أُضْرُب _udhurb_, strike.
Noun of action, transitive,	فَعْلُ _faᵧl_,	ضَرْبُ _dharb_, a blow.
Noun of action, neuter.		Wanting.
Noun of unity,	فَعْلَةُ _faᵧlah(t)_,	ضَرْبَةُ _dharbah(t)_, one blow.
Noun of species,		Wanting.
Agent,	فَاعِلُ _fāᵧil_,	ضَارِبُ _dhārib_, a striker
Patient,	مَفْعُولُ _mafᵧul_,	مَضْرُوبُ _madhrūb_, struck.
Noun of time or place,	مَفْعَلُ _mafᵧal_,	مَضْرَبُ _madhrab_, a place of beating.
Noun of instrument,	مِفْعَلُ _mifᵧal_,	مِضْرَبُ _midhrab_, a thing to beat with.
Noun of quality,		Same as Agent.
Noun of superiority,	أَفْعَلُ _afᵧalu_,	أَضْرَبُ _adhrab_, more addicted to beating.
Intensive agent,	فَعُولُ _faᵧūl_,	ضَرُوبُ _dharūb_, one who beats much.

Again, from the Table of Derivative Forms, p. 68, he can make

2. فَعَّلَ *faᵢᵢala,* ضَرَّبَ *dharraba,* he excited another to beat or fight.

تَفْعِيلٌ *tafᵢîl,* تَضْرِيبٌ *tadhrîb,* a cause of contention.

3. فَاعَلَ *fāᵢala,* ضَارَبَ *dhāraba,* he contended with another with blows.

مُفَاعَلَةٌ *mufāᵢalah(t),* مضاربة *mudhārabah(t),* contention, and so on. Of course every root is not susceptible of every form, but common sense and the dictionary will tell the student which *are* used.

We have seen that the formula فَعَلَ *faᵢala* (xayaza) is used for the 3rd person singular masculine of the verb, and is equivalent to "he does;" as ضَرَبَ *dharaba,* "he strikes," the pronoun "he" being considered as inherent to the form. To express the other persons the following terminations are used:

PRETERITE (AFFIXES).

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
نَ - *na*	وُا - *ū*	تَا - *atā*	ا - *ā*	تْ - *at*		3rd person.
تُنَّ - *tunna*	تُمْ - *tum*	تُمَا - *tumā*		تِ - *ti*	تَ - *ta*	2nd ,,
نَا - *na*				تُ - *tu*		1st ,,

AORIST (SUFFIXES AND AFFIXES).

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَ...نَ *ya...na*	يَ...وُنَ *ya...ūna*	تَ...اَنِ *ta...āni*	يَ...اَنِ *ya...āni*	تَ...ُ *ta...u*	يَ...ُ *ya...u*	3rd pers.
تَ...نَ *ta...na*	تَ...وُنَ *ta...ūna*	تَ...اَنِ *ta...āni*		تَ...ِينَ *ta...īna*	تَ...ُ *ta...u*	2nd ,,
نَ...ُ *n...u*				اَ...ُ *a...u*		1st ,,

Thus, from ضرب "he struck," we get

Preterite ضَرَبَتْ *dharabat*, she struck,

ضَرَبْتُ *dharabtu*, I struck,

and so on; and in the aorist

يَضْرُبُ *yadhrubu*, he strikes,

أَضْرُبُ *adhrubu*, I strike, and so on.

The following exhibits all these forms in the typical root فعل (see p. 60):

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
فَعَلْنَ	فَعَلُوا	فَعَلَتَا	فَعَلَا	فَعَلَتْ	فَعَلَ	3rd pers.
faᵕalna	*faᵕalū*	*faᵕalatā*	*faᵕalā*	*faᵕalat*	*faᵕala*	
فَعَلْتُنَّ	فَعَلْتُمْ	فَعَلْتُمَا		فَعَلْتَ	فَعَلْتِ	2nd ,,
faᵕaltunna	*faᵕaltum*	*faᵕaltumā*		*faᵕalti*	*faᵕalta*	
فَعَلْنَا				فَعَلْتُ		1st ,,
faᵕalnā				*faᵕaltu*		

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَفْعُلْنَ	يَفْعُلُونَ	تَفْعُلَانِ	يَفْعُلَانِ	تَفْعُلُ	يَفْعُلُ	3rd pers.
yafᵕulna	*yafᵕulūna*	*tafᵕulāni*	*yafᵕulāni*	*tafᵕulu*	*yafᵕulu*	
تَفْعُلْنَ	تَفْعُلُونَ	تَفْعُلَانِ		تَفْعُلِينَ	تَفْعُلُ	2nd ,,
tafᵕulna	*tafᵕulūna*	*tafᵕulāni*		*tafᵕulīna*	*tafᵕulu*	
نَفْعُلُ				أَفْعُلُ		1st ,,
nafᵕulu				*afᵕulu*		

It may be taken as an axiom that in Arabic the direct or subjective idea is expressed by *u* [2], the objective or conditional

by a ‹, and the dependent by i ›. This is obviously ▪▪ in the cases of nouns, but it is equally applicable to verbs. Thus, to express the "conditional mood" we have only to change the final vowel of the aorist from u to a; as

<div dir="rtl">يَضْرُبُ</div> *yadhrubu*, he strikes,

Conjunctive <div dir="rtl">يَضْرُبَ</div> *yadhruba*, that he may strike.

The imperative second person singular is, as we have seen (p. 63), the shortest form in which a word can occur. To make the imperative of the other persons in Arabic we have only to shorten the words as much as possible by cutting off the last vowel; as

<div dir="rtl">يَضْرُبُ</div> *yadhrubu*, he strikes,

<div dir="rtl">يَضْرُبْ</div> *yadhrub*, let him strike, and so on.

Note that the final <div dir="rtl">ن</div> in the persons of the aorist is considered as a vowel and elided; thus

<div dir="rtl">يَضْرَبُونَ</div> *yadhrabūna*, they strike,

<div dir="rtl">يَضْرُبُوا</div> *yadhrubū*, let them strike.

IRREGULAR VERBS.

Although certain Arabic verbs seem at first sight to be quite irregular, it may be taken as an axiom that no such thing as an irregular verb exists.

I have shown (p. 60-61) how a change may occur in a form from the presence of one or more of the "weak consonants" <div dir="rtl">ا</div> a, <div dir="rtl">و</div> w, or <div dir="rtl">ي</div>. These changes are called "permutations," and it will only be necessary to study the following table to be

able to account for any apparently irregular form which may
be met with, or to conjugate any verb in which weak con-
sonants occur.

PERMUTATIONS IN THE PRETERITE.

وَ [1] *aw* becomes ا.

وَ *iwa* becomes ى *ī*.

ىَ *aya* becomes ىَ, pronounced like ا *ā*.

CHANGES IN THE TERMINATION OF THE AORIST.

وُ *ūwu* becomes	وُ *ū*	وُوُ *ūu*	become	وُ *ū*
(وُ *ūwa* remains unchanged وُ)		يُو *iyū*		
وَ *awa* ىَ *aya* } become	ىَ *ā*	وُى *ūī* ىِى *īy* } become	ىِ *ī*
وُ *iwu* ىِ *iyu* } become	ىِ *ī*	وَو *awū* يَوُ *ayū* } become	وَ *au*
(ىَ *iya* remains unchanged ىِ)		يَى *ayi* becomes	ىَ *ai*

Similarly the nouns and participles, etc. :

وَ *awun* ىَ *ayun* } become ىَ *an*.

وُ *iwun* ىِ *iyun* }   ,,   ى *in*, the و and ى not being required to sup-
            port *tenwin kesrah*.

وُو *ūwun*   ,,   وُ *ūwun* (but in verbs of the form رَضِىَ (= رِضْوَ)
            ىِ is more commonly used).

وُى *ūyun*   ,,   ىِى *īyun*.

---

[1] When وَ is final, and more than two letters precede it, it is written ىَ,
but pronounced the same.

Thus, to take an extreme case, أَوَىٰ‎ *awā*, "to repair to a house or spot in order to live there," in which all three radicals are "weak," we get أَوَتْ‎ *awat*, "she repaired," for أَوَيَتْ‎ *awayt* (because the feminine is made by adding تْ‎ *t* to the masculine, which in this case is أَوَىٰ‎, and two *sukūns* cannot come together, see p. 58) = فَعَلَتْ‎ *faɛalat* = ꭓ*a*ꓬ*a*ꮓ*at*; agent آوٍ‎ *āwin* = أَاوِىٰ‎ = فَاعِلٌ‎ *fāɛilun* = ꭓ*ā*ꓬ*i*ꮓ*un*; and the verbal noun of the fourth "conjugation" (see p. 68) would be ايوآءٌ‎ *īwā-un* = إِأَوَاىٰ‎ *iwāyun* = إِفْعَالٌ‎ *ifɛālun* = *i*ꭓꓬ*ā*ꮓ*un*, and so on for all possible forms.

Note.—In the case of verbs which begin with a و‎ *w* and make their aorist of the form يَفْعِلُ‎ the و‎ *w* drops out in the aorist active; thus, from وقى‎ *waḳa*, "to guard against," we get—Preterite وقى‎ *waḳa*, Aorist يـقى‎ *yaḳi*, Imperative قِ‎ *ḳi*, for قِى‎ *ḳī*, because the imperative must be pronounced quickly and shortly.

NOUNS.

Besides the nouns which are included in the forms derived from verbs, as given above, there are some called primitive, *i.e.* which cannot be referred to any verbal root, such as فَرَسٌ‎ *farasun*, "horse," قَلْبٌ‎ *ḳalbun*, "heart," جَعْفَرٌ‎ *jafɛarun*, "small stream." These belong, of course, to the vocabulary.

There are other forms of nouns, of which the following are the most useful:

1. Trades and offices are of the measure فِعَالَةٌ *fiₑālatun* ; as تِجَارَةٌ *tijāratun*, "trading," خِيَاطَةٌ *khiyātatun*, "tailoring," خِلَافَةٌ *khilāfatun*, "office of Caliph."

2. Pains of the body are of the measure فُعَالٌ *fuₑālun* ; as صُدَاعٌ *sudāₑun*, "headache," سُعَالٌ *suₑālun*, "cough."

3. Sounds are of the measure فُعَالٌ *fuₑālun* or فَعِيلٌ *faₑīlun* ; as صُرَاخٌ *surākhun*, "cry," صَفِيرٌ *safīrun*, "whistling."

4. Motion, commotion, or emotion are expressed by the form فَعَلَانٌ *faₑalān*, and sometimes فَعِيلٌ *faₑīlun* ; as خَفَقَانٌ *khafakānun*, "palpitating, fluttering," رَحِيلٌ *rahīlun* "departure."

5. Flight or avoidance by فِعَالٌ *fiₑālun* ; as فِرَارٌ *firārun*, "flight."

6. A small portion is expressed by فِعْلَةٌ *fiₑlatun* ; as كِسْرَةٌ *kisratun*, "a broken crust," قِطْعَةٌ *kitₑatun*, "a fragment."

7. A small quantity by فُعْلَةٌ *fuₑlatun* ; as قُبْضَةٌ *kubdhatun*, "a handful."

8. Colour in the abstract, by فُعْلَةٌ *fuₑlatun* ; as حُمْرَةٌ *humratun*, "redness," صُفْرَةٌ *sufratun*, "yellowness."

9. Small pieces, refuse, by فُعَالَةٌ *fuₑālatun* ; as قُرَاضَةٌ *kurādhatun*, "clippings, filings."

Cases of Nouns.

The cases of nouns are three—Subjective, **Objective, and** Dependent. These are represented by the vowels ُ *u,* َ *a,* and ِ *i* respectively.

When the noun is indefinite the tenwın form is used (see p. 57); thus

Subj. رَجُلٌ *rajulun*, a man. ٱلرَّجُلُ *arrajulu*, the man.

Obj. رَجُلًا *rajulan*, a man. ٱلرَّجُلَ *arrajula*, the man.

Dep. رَجُلٍ *rajulin*, of a man. ٱلرَّجُلِ *arrajuli*, of the man.

The dependent is used with all prepositions.

The following is a noun declined with and without the article, and with the affixed pronouns:

INDEFINITE.	DEFINITE.	
	With the Article.	With Pronouns.
Subjective كِتَابٌ a book.	أَلْكِتَابُ	كِتَابُهُ كتابِى
Dependent كِتَابٍ of a book.	أَلْكِتَابِ	كِتَابِهِ كِتَابِى
Objective كِتَابًا a book.	أَلْكِتَابَ	كِتَابَهُ كِتَابِى

The following nouns, أَبٌ " father," أَخٌ " brother," حَمٌ " father-in-law," هَنٌ " thing," ذُو " possessor," فَمٌ " mouth," are declined with long vowels when in construction with a noun, or when they have an affixed pronoun; *e.g.*

INDEFINITE.	With the Article.	With Pronouns.	In construction.
Subjective أَبٌ a father.	أَلْأَبُ	أَبُوهُ أَبِى	أَبُو زَيْدٍ
Dependent أَبٍ	أَلْأَبِ	أَبِيهِ أَبِى	أَبِى زَيْدٍ
Objective أَبًا	أَلْأَبَ	أَبَاهُ أَبِى	أَبَا زَيْدٍ

Certain nouns cannot take *tenwın*; these have the *fetḥa* (*a*) for both objective and dependent case.

When, however, they are preceded by the article, or are in

construction with another noun, they have *kesra* (*i*), like other nouns in the dependent case.

NUMBERS OF NOUNS.

The Dual is formed as follows:

	MASCULINE.	FEMININE.
Subjective	ــانِ – *āni,*	ــتانِ – *atāni.*
Objective Dependent	ــيْنِ – *aini,*	ــتَيْنِ – *ataini.*

THE PLURAL.

The plural in Arabic is either "regular," *i e.* formed by affixes; or "broken," *i.e* a modification of the original form of the singular, just as in English we say "ship," *pl.* "ships," and "man," *pl.* "men."

REGULAR MASCULINE PLURAL.

The regular plural is formed as follows:

MASCULINE.

Subj.   ــونَ – *ūna,* ⎫ This is merely a lengthening of the singular
Obj. ⎫ ــينَ – *īna,* ⎬ termination $\frac{s}{-}$ —, for just as $\frac{s}{-}$ *un* = ٌ *ū*,
Dep. ⎭   ⎭ so ــونَ *ūna* = وُو *ūū.*

FEMININE.

Subj.   ــاتٌ – *ātun,* ⎫
Obj. ⎫ ــاتٍ – *ātin* ⎬ Similarly this is an expansion of the regular
Dep. ⎭   ⎭ feminine affix ة *t.*

The regular masculine affixed form is only used for—

1. Nouns derived from verbs making their feminine in ة and signifying rational beings.

2. Proper names of men, provided they consist of a single word, and do not end in ة .

3. Diminutives of proper names of the description just mentioned, and diminutives of ordinary nouns, provided they denote rational beings, and are of the masculine gender; as

رُجَيْلٌ *rujeilun*, a little man,　pl. رُجَيْلُونَ *rujeilūna*.

4. Relative adjectives ending in ـيٌّ.

5. Nouns of the measure أَفْعَلُ *af‛alu*, provided they signify comparison.

The regular plural cannot be used in nouns which are common to both genders; as

جَرِيحٌ *jarīhun*, wounded.　صَبُورٌ *ṣabūrun*, patient.

6. The following words,

إِبْنٌ *ibnun*, son,

أَهْلٌ *ahlun*, family,

ذُو *dhu*, possessor,

عَالَمٌ *ā‛lamun*, world, universe,

أَرْضٌ *ardhun*, earth,

عَشْرٌ *ashrun*, ten,

سَنَةٌ *sanatun*, year,

(and the other cardinal numbers, thirty, forty, etc., between twenty and ninety,) together with all nouns similar to the last, *i.e.* nouns of which the last radical is cut off and a ة added by way of compensation; as مِائَةٌ "a hundred," مِئُونَ ; شَفَةٌ "a thorny path," شِفُونَ .

6

The last-mentioned class of plurals in the dependent case may
be treated as broken plurals, and declined throughout; *e.g.*

Sub. سِنِينٌ   Obj. سِنِينًا   Dep. سِنِينٍ.

In construction with a following noun the regular plural loses
its final نَ; as

ضَارِبُو زَيْدٍ *dhāribū Zaidin*, the strikers of Zeid.

N.B.—The termination ة, whether singular or plural, be-
comes ت *t* when followed by another letter; as إِخْوَةٌ *ikhwatun*,
"brothers," إِخْوَتُهُ *ikhwatuhu*, "his brothers."

The regular feminine plural is used with all feminine nouns
ending in ة; أَتٌ *ātun* is frequently used in nouns which have
a neuter sense; as

حَمَّامٌ bath, *ḥammāmun*,   pl. حَمَّامَاتٌ *ḥammāmātun.*

BROKEN PLURALS.

There are, besides this regular form, a large number of
formulæ for the plural, called "broken plurals," and the use of
these is one of the greatest difficulties in Arabic. Practice and
the dictionary can alone teach all these, but a study of the
following table will account for most of them. The top line
shows the form of plural, the left hand column the forms of
the noun.

Sometimes a word, if used in different meanings, will take
one plural in one sense and one in another; as بَيْتٌ "a house,"
pl. بُيُوتٌ, but بَيْتٌ "a verse of poetry," makes its pl. أَبْيَاتٌ.

Plural forms	Pattern	Description
أَفْعِلَة (various forms)		
	أَفْعُلَة	Generally used with words which have a weak consonant at beginning or end; as أَخٌ=أَخْو "a brother," pl. إِخْوَةٌ.
	أَفْعِلَة	
	فُعُول	Generally nouns implying concrete ideas, and for nouns of a subjective nature.
	فُعُول	
	فُعُول	
	فِعَال	From substantives which have no weak consonants, and which make their feminine in ة; as جَمَل "a camel."
	فُعَّال	Mostly used of nouns of an objective nature.
	أَفْعَال	"Plural of Paucity," i.e. used for any number from 3 to 10.
	أَفْعِلَة	Paucity, from verbs whose 2nd and 3rd radical is the same; as مَدَّ=مَدَدَ.
	فِعْلَان	Generally from nouns with a weak 2nd or 3rd radical; as نَار "fire," نِيرَان.

When the termination ة implies unity, the removal of it will naturally have the effect of representing the plural; *e g.* تُحْفَةٌ *tuḥfatun,* "a gift," pl. تُحَفٌ *tuḥaf,* "gifts."

Other forms are :

Sing. فَعَل *faᶜlun,* pl. مَفَاعِلُ *mafāᶜilu;* as شيخ *sheikhun,* "an elder or chief," مشائخ *mashā-ikhu,* "elders;" حُسْن *ḥusnun,* "beauty," مَحَاسِنُ *maḥāsinu,* "beauties."

Sing. فعال, pl. فُعْل *fuᶜulun;* as قَذال *ḳadhālun,* "neck," pl. قذل *ḳudhulun.*

Sing. فعيل, pl. فُعْل *fuᶜulun;* as قضيب *ḳadhībun,* "rod," pl. قُضُب *ḳudhubun.*

Sing. فعول, pl. فُعُل *fuᶜulun;* as رسول *rasūlun,* "apostle," pl. رُسُل *rusulun.*

Sing. فعيل *faᶜīl,* pl. فُعَلَاء *fuᶜalā-u;* as فقير *faḳīrun,* "poor," pl. فـقـرآء *fuḳarā-u;* عليم *ᶜalīmun,* "wise, notable," pl. عُلَمَآء *ᶜulamā-u.* When this means "pain," etc., its plural is فَعْلَى *faᶜlā;* as جريح *jarīḥun,* "wounded," جَرْحَى *jarḥā.*

The masculine agent فاعل *fāᶜil* has many forms of the plural, of which the most common are فُعَّال *fuᶜᶜālun* and فُعُول *fuᶜūlun;* as تاجر *tājirun,* "a merchant," pl. تجار *tujjārun;* شاهد *shāhidun,* "a witness," pl. شهود *shuḥūdun.*

From agents ending in ــِ *in* (for ٌو or ٍى , see p. 76) the pl. is فُعَلَة *fuᶜalatun;* as قاض *ḳādhin,* "a judge," pl. قُضَاة *ḳudhātun* = قُضْيَة *ḳudhyatun* (see p. 61).

PLURAL OF WORDS WITH FOUR LETTERS.

The measure for the plurals of words of four letters, whether radical or not, may be regularly represented by the signs (4) (3) ١ (2) ﴿1﴾, which will be found to embrace all the forms مَفَاعِلُ, فَعَائِلُ, فَوَاعِلُ, etc.; *e.g.* from مِفْتَاحٌ "key," we get
مَ ﻑ ﺍ تا ح
(4) (3) (2) (1). In this ﺍ becomes ﻱ (see p. 68), and the whole word becomes مَفَاتِيحُ. From جَوْهَرٌ "jewel," we have جَ و ﻩ رُ
= (4) (2) (2) (1)
جَوَاهِرُ.

In words of five or more letters all above four are cut off in forming the plural; as
عَ نْ دِ ل (يب) عَنَادِلُ "nightingale," plural عَنْدَلِيبٌ
سَ ﻑ رِ ج (ل) سَفَارِجُ "quince," „ سَفَرْجَلٌ

THE NOUN OF RELATION.

The noun of relation is formed by affixing the syllable ـِيٌّ *íyun* and rejecting all such inflections as the ة of the feminine, or the signs of the dual and plural; as مَكَّةٌ *mekkatun*, "Mecca," relative مَكِّيٌّ *mekkíyun*, "Meccan."

If the nouns themselves end in the termination ـِيٌّ, this is rejected.

Another form of the relative termination is ـَانِيٌّ. This is principally used in technical or scientific terms; as جِسْمَانِيٌّ *jismáníyun*, "corporeal," رُوحَانِيٌّ *ruḥáníyun*, "spiritual," بَرَّانِيٌّ *barráníyun*, "external," جَوَّانِيٌّ *jawwáníyun*, "internal."

Very irregular forms are شَآمٍ *shāmin,* "Syrian," يَمَانٍ *yamānin,* "of Yemen." (These are declined like قَاضٍ *ḳāḍhin*).

ABSTRACT NOUN.

From the noun of relation an abstract substantive is formed by the addition of the feminine termination ة; as إِلٰهٌ *ilāhun,* "a god," إِلٰهِيٌّ *ilāhīyun,* "divine," إِلٰهِيَّةٌ *ilāhīyatun,* "divinity." In theological works (especially Christian) the termination وتٌ *ut* is used instead; as لَٰهُوتٌ *lāhūt,* "divinity," "deity," مَلَكُوتٌ *malakūt,* "kingdom (of heaven)."

THE DIMINUTIVE.

The diminutive is formed by inserting ـِي (quiescent *yá*) after the second letter of the noun, and pointing the initial letter with *dhammah* and the second letter with *fetḥah*; as رَجُلٌ *rajulun,* "a man," dim. رُجَيْلٌ *rujeilun.*

If the noun has more than three letters, all which follow the inserted ـِي are pointed with *kesrah*; as دِرْهَمٌ "a drachma," dim. دُرَيْهِمٌ.

Declinable nouns only can take the diminutive form.

FORMATION OF THE FEMININE FROM THE MASCULINE.

The feminines of masculine nouns are formed as follows:—

1. By adding ة; as ضَارِبٌ *dhāribun,* fem. ضَارِبَةٌ *dhāribatun,* "a striker."

ى and اً *an* before ة become ا; as فَتًى *fatan*, "a youth," fem. فَتَاةٌ *fatātun*, "a young girl."

2. Nouns of the form فَعْلَانُ *faᵢlānu* make their feminines in فَعْلَى *faᵢlā*; as سَكْرَانُ *sakrānu*, "drunk," fem. سَكْرَى *sakrā*.

But فَعْلَانٌ *faᵢlānun* and فُعْلَانٌ *fuᵢlānun* make their feminines in the usual manner, فَعْلَانَةٌ and فُعْلَانَةٌ; as نَدْمَانٌ *nadmānun*, "repentant," fem. نَدْمَانَةٌ *nadmānatun*; عُرْيَانٌ *ᵤuryānun*, "naked," fem. عُرْيَانَةٌ *ᵤuryānatun*.

3. أَفْعَلُ *afᵢalu*, when it expresses the comparative or superlative, makes its feminine فُعْلَى *fuᵢlā*; as أَكْبَرُ *akbaru*, "greatest," fem. كُبْرَى *kubrā*.

4. أَفْعَلُ *afᵢalu*, when it is descriptive of colour or deformity, has for its feminine فَعْلَاءُ *faᵢlā-u*; as أَحْمَرُ *aḥmaru*, "red," fem. حَمْرَاءُ *ḥamrā*; أَحْدَبُ *aḥdabu*, "hump-backed," fem. حَدْبَاءُ *ḥadbā-u*.

5. فَعُولٌ *faᵢūlun*, when it has an active signification, has no different form for the feminine; as رَجُلٌ صَبُورٌ *rajulun ṣabūrun*, "a patient man," إِمْرَأَةٌ صَبُورٌ *imra-atun ṣabūrun*, "a patient woman."

But فَعُولٌ *faᵢūlun*, with a passive signification, makes فَعُولَةٌ *faᵢūlatun* in the feminine; as رَسُولٌ *rasūlun*, "one sent," fem. رَسُولَةٌ *rasūlatun*.

6. *Vice versâ* فَعِيلٌ *faᵢīlun*, in the passive sense, has only one form for the masculine and feminine; as رَجُلٌ قَتِيلٌ *rajulun*

katīlun, "a murdered man," إِمْرَأَةٌ قَتِيلٌ *imra-atun katīlun*, "a murdered woman," while فَعِيلٌ *faᵉīlun* with an active meaning makes فَعِيلَةٌ *faᵉīlatun* in the feminine; as شَفِيعٌ *shafīᵉun*, "an intercessor," fem. شَفِيعَةٌ *shafīᵉatun*.

Some few words are of the common gender. The list will be found in any of the larger grammars.

The following words, though not ending in ة, are feminine: Names and attributes of women; nouns meaning fire, wind, wine; the double parts of the body, as "hand," "foot," etc.; nouns ending in ٱٓ and ى, and *all* broken plurals.

DEMONSTRATIVE PRONOUNS.

The Demonstrative Pronoun is ذَا "that," and is thus declined:

PLURAL.		DUAL.		SINGULAR.		
		Fem.	Masc.	Fem.	Masc.	
أُولَى or أُولَآءِ		تَانِ	ذَانِ	ذِى	ذَا	Subjective.
ūlā-i	*ūlā*	*tāni*	*dhāni*	*dhī*	*dhā*	
"		تَيْنِ	ذَيْنِ			⎰ Dependent and Objective.
		taini	*dhaini*			

ذَا *dhā* is seldom used by itself, and when it forms a compound the singular assumes the form تِى *tī* or ذِهِ *dhihi* at the end of a word, and تَا *tā* or تَ *t* at the beginning.

It is usually combined with هَا *hā*, "behold!" (prefixed), or لِكَ *lika*, "for thee" = "there you are!" (affixed); as هٰذَا *hādhā*, "this," ذٰلِكَ *dhālika*, "that."

PERSONAL PRONOUNS.

1. The separate pronouns are:

	SINGULAR.			DUAL.	PLURAL.		
	Masc.	Common.	Fem.	Common.	Masc.	Common.	Fem.
1st pers.		أَنَا *ană*[1] I.				نَحْنُ *nahnu* we.	
2nd ,,	أَنْتَ *anta* thou.		أَنْتِ *anti* thou.	أَنْتُمَا *antumā* ye two.	أَنْتُمْ *antun* ye.		أَنْتُنَّ *antunna* ye.
3rd ,,	هُوَ *hūwa* he.		هِيَ *hiya* she.	هُمَا *humā* they two.	هُمْ *hum* they.		هُنَّ *hunna* they.

These only express the nominative case.

2. The affixed pronouns are:

	SINGULAR.			DUAL.	PLURAL.		
	Masc.	Common.	Fem.	Common.	Masc.	Common.	Fem.
1st pers.		ـِى *ī* my, me.				نَا *nā* our, us.	
2nd ,,	كَ *ka* thy, thee.		كِ *ki* thy, thee.	كُمَا *kumā* your, you two.	كُمْ *kum* your, you.		كُنَّ *kunna* your, you.
3rd ,,	ـهُ *hu* his, him.		هَا *hā* her.	هُمَا *humā* their, them two.	هُمْ *hum* their, them.		هُنَّ *hunna* their, them.

These only express the dependent or objective cases.

With verbs, and certain particles which resemble verbs, the ـِى of the first person becomes ـِنِى; as ضَرَبَنِى "he struck me," إِنَّنِى "verily I."

[1] This is pronounced *ănă*, both *a*'s short, but the accent on the first.

After a long vowel ى becomes ىَ; as خَطَايَا "sins," خَطَايَاىَ "my sins."

The pronouns of the third person, when preceded by *kesrah* ˒ or ى, change their *dhammah* to *kesrah*; as كِتَابِهِ "(of) his book," عَلَيْهِمْ "upon them."

If the two pronouns are joined, the natural order of the persons must be followed, the first preceding the second, and the second coming before the third.

Where pronouns of the second person plural are followed by another affixed pronoun, a long و is introduced between the two; as أَعْطَيْتُكُمْ "I gave you," أَعْطَيْتُكُمُوهُ "I gave you it," أَعْطَيْتُمْ "you gave," أَعْطَيْتُمُوهُ "you gave it;" (مُو appears to have been the original full form of the termination of these pronouns.)

THE ARTICLE.

The article أَلْ "the" is indeclinable.

THE NUMERALS.

The Cardinal Numbers.

		Masculine.	Feminine.	
1	١	أَحَدٌ *aḥadun* وَاحِدٌ *wāḥidun*	إِحْدَى *iḥdā* وَاحِدَةٌ *wāḥidatun*	
2	٢	إِثْنَانِ *ithnāni*	إِثْنَتَانِ *ithnatāni* ثِنْتَانِ *thintāni*	This is declined as an ordinary dual noun. From 3 to 10 the numerals assume the feminine form for the masculine, and *vice versâ*. *From 3 to 10 the numerals govern a broken plural of the noun numbered, which is put in the oblique case.* If the noun have a plural of paucity, this is to be preferred, as ثَلَاثَةٌ غِلْمَةٍ "3 slaves."
3	٣	ثَلَاثَةٌ ثَلَاثَةٌ *thalāthatun*	ثَلْثٌ ثَلَاثٌ *thalāthun*	
4	٤	أَرْبَعَةٌ *arbaꜥatun*	أَرْبَعٌ *arbaꜥun*	
5	٥	خَمْسَةٌ *khamsatun*	خَمْسٌ *khamsun*	
6	٦	سِتَّةٌ *sittatun*	(سِدْسٌ سِدْتٌ) سِتٌ *sittun*	
7	٧	سَبْعَةٌ *sabꜥatun*	سَبْعٌ *sabꜥun*	
8	٨	ثَمَانِيَةٌ ثَمَانِيَةٌ *themāniyatun*	(ثَمَانِي) ثَمَانٍ *thamānin*	The numerals compounded with 10 are indeclinable, both taking *fetḥah* in all cases. The 10 thus used in the compound follows the ordinary rule for masculine and feminine, while the units reverse it, as stated above.
9	٩	تِسْعَةٌ *tisꜥatun*	تِسْعٌ *tisꜥun*	
10	١٠	عَشَرَةٌ *ꜥasharatun*	عَشْرٌ *ꜥashrun*	

		Masculine.	Feminine.	
11	١١	أَحَدَ عَشَرَ *aḥada ʿashara*	إِحْدَى عَشْرَةَ *iḥdā ʿashrata*	*From 11 to 99 the numerals take an accusative singular of the thing numbered.*
12	١٢	إِثْنَا عَشَرَ *ithnā ʿashara*	إِثْنَتَا عَشْرَةَ *ilhnatā ʿashrata*	ثَلَاثُونَ عِشْرُونَ, etc., are common to both genders, and are declined like ordinary sound plurals, see p. 81.
13	١٣	ثَلَاثَةَ عَشَرَ *thalāthata ʿashara*	ثَلَاثَ عَشْرَةَ *thelātha ʿashrata*	
		and so on to		
19	١٩	تِسْعَةَ عَشَرَ *tisʿata ʿashara*	تِسْعَ عَشْرَةَ *tisʿa ʿashrata*	In compounding numerals with 20, 30, etc., and a unit, the unit is placed first, the two are connected by the conjunction وَ *and* and both are declined.
20	٢٠	عِشْرُونَ *ʿishrūna*		
21	٢١	أَحَدٌ وَ عِشْرُونَ *aḥadun wa ʿishrūna*	إِحْدَى وَ عِشْرُونَ *iḥdā wa ʿishrūna* etc.	
30	٣٠	ثَلَاثُونَ *thelāthāna*		
40	٤٠	أَرْبَعُونَ *arbaʿūna*		
50	٥٠	خَمْسُونَ *khamsūna*	The word مِائَةٌ *mi-atun*, "hundred," is common to both genders. *From 100 to 1000 the numerals govern the singular of the noun numbered, which they put in the oblique case;* as
60	٦٠	سِتُّونَ *sittūna*	
70	٧٠	سَبْعُونَ *sabʿūna*	مِائَةُ رَجُلٍ "a hundred men." When the *hundreds* are compounded with units, they are put in the oblique case of the singular.
80	٨٠	ثَمَانُونَ *thamānūna*	
90	٩٠	تِسْعُونَ *tisʿūna*	

		Masculine.	
100	١٠٠	مِائَةٌ *mi-atun*	[مِائَةٌ is pronounced as if written مِئَةٌ *mi-ätun*.]
200	٢٠٠	مِائَتَانِ *mi-atāni*	
300	٣٠٠	ثَلَاتُ مِائَةٍ *thelāthu mi-atin*	
1000	١٠٠٠	أَلْفٌ *alfun*	أَلْفٌ "a thousand" is common to both genders.
2000	٢٠٠٠	أَلْفَانِ *alfāni*	Thousands compounded with units follow the rules above given, *i.e. they are treated as a thing numbered.* Thus for 3000 to 10000 the broken plural آلَافٍ is used in the oblique case; from 10000 to 99000 the accusative singular أَلْفًا is used; and from 100000 upwards the oblique singular أَلْفٍ.
10000	١٠٠٠٠	عَشَرَةُ آلَافٍ *ɛasharatu ālāfin*	
11000	١١٠٠٠	أَحَدَ عَشَرَ أَلْفًا *aḥada ɛashara alfan* etc.	
100000	١٠٠٠٠٠	مِائَةُ أَلْفٍ *mi-atu alfin*	
200000	٢٠٠٠٠٠	مِائَتَا أَلْفٍ *mi-atā alfin*	
300000	٣٠٠٠٠٠	ثَلْثُمِائَةُ أَلْفٍ *thalathu-mi-ata alfin*	In these cases the hundred and unit are written as one word.
1000000	١٠٠٠٠٠٠	أَلْفُ أَلْفٍ *alfu alfin*	
2000000	٢٠٠٠٠٠٠	أَلْفَا أَلْفٍ *alfā alfin*	
3000000	٣٠٠٠٠٠٠	ثَلَاثَةُ آلَافِ أَلْفٍ *thalāthatu ālāfi alfin*	

ORDINAL NUMBERS.

The ordinal numbers for the units (except the first) are of the form of the agent, masc. فَاعِلٌ, fem. فَاعِلَةٌ ; the tens, hundreds and thousands do not differ from the cardinal numbers.

Masculine.	Feminine.	
أَوَّلُ *awwalu*	أُولَى *ūlā*	1st
ثَانٍ *thānin*	ثَانِيَةٌ *thāniyatun*	2nd
ثَالِثٌ *thālithun*	ثَالِثَةٌ *thālithatun*	3rd
and so on up to عَاشِرٌ.		
حَادِيَ عَشَرَ *ḥādī ᶜashara*	حَادِيَةَ عَشْرَةَ *ḥādiyata ᶜashrata*	11th
ثَانِيَ عَشَرَ *thānī ᶜashara*	ثَانِيَةَ عَشْرَةَ *thāniyata ᶜashrata*	12th
etc.		
عِشْرُونَ *ᶜishrūna*		20th
حَادٍ وَ عِشْرُونَ *ḥādin wa ᶜishrūna*	حَادِيَةٌ وَ عِشْرُونَ *ḥādiyatun wa ᶜishrūna*	21st
ثَانٍ وَ عِشْرُونَ *thānin wa ᶜishrūna*	ثَانِيَةٌ وَ عِشْرُونَ *thāniyatun wa ᶜishrūna*	22nd
etc.		
تِسْعُونَ *tisᶜūna*		90th
حَادٍ وَ تِسْعُونَ *ḥādin wa tisᶜūna*	حَادِيَةٌ وَ تِسْعُونَ *ḥādiyatun wa tisᶜūna*	91st
etc.		

PREPOSITIONS.

The prepositions are either inseparable (*i.e.* are written as one word with the following noun) or separable.

The inseparable prepositions are five in number, namely :

بِ *bi*, "in, by, with," etc. This, when joined with the affixed pronouns هُ, هُمْ, هُمَا, changes their *dhammah* into ـِ, see

تَ *ta*, "by" (a particle of swearing).

وَ *wa*, "by" (ditto).

لِ *li*, "to" (with pronouns this is pointed with *fethah*).

كَ *ka*, "like."

مِنْ *min*, "like," etc.

All prepositions take the following nouns in the dependent case.

CONJUNCTIONS.

The conjunctions are—

وَ *wa*, "and."

فَ *fa*, "and so" (as a consequence of what has gone before).

رُبَّ *rubba*, "many a," or, conversely, "but few," is used as as a preposition. It must begin the sentence, and the noun which it governs must be indefinite and qualified by a subsequent adjective; as رُبَّ رَجُلٍ كَرِيمٍ لَقِيتُهُ *rubba rajulin kerī-min lakītuhu*, "many a generous man have I met."

The word رُبَّ *rubba* is generally preceded by the conjunction وَ *wa*, "and." It may even be omitted, the و *wa* followed by the dependent case having the same meaning.

SYNTAX.

The following are the principal points of Arabic Syntax, and are all which it is necessary to learn or remember.

1. Sentences are composed of nouns, verbs, and particles.

2. Arabic nouns are all *concrete,* and do not express *abstract* ideas.

3. The verbs contain a pronoun inherent in the form, which is their real agent (see p. 73).

Consequently, in parsing the sentence جَآءَ زَيْدٌ ٱلْكَرِيمُ *jā-a Zeidun il kerīmu,* "Zeid, the generous, came," rather than say that زَيْدٌ *Zaidun* is the nominative or agent to the verb جَآءَ *jā-a,* and that ٱلْكَرِيمُ *al kerīmu* is an adjective agreeing with زَيْدٌ *Zaidun,* the true explanation is—

جَآءَ *jā-a,* "He came" (the agent *he* being contained in the word جَآءَ).

زَيْدٌ *Zeidun,* "I mean Zeid" (Zeid being the *name* of the agent اِسْمُ ٱلْفَاعِلِ, and therefore in apposition with it).

ٱلْكَرِيمُ *il kerīmu,* "The generous one" (also in apposition with the agent or with the name).

4. When one noun defines or determines another, the state of dependence is indicated by the dependent case; as كِتَابُ ٱلرَّجُلِ "the book of the man."

The indefinite nature of a noun is expressed by tenwīn, and the definite nature of a noun by the loss of the tenwīn; or, if it stand by itself, except it be a proper name, by the addition of the article.

When it has neither *tenwín* nor article we may know that,
unless it be a proper name, it is connected with the noun which
immediately follows it.

5. A sentence consists of a subject and predicate; that is, of
the thing about which we are going to speak, and of some
statement concerning it; as

<div style="text-align:center">Subject.   Predicate.</div>

زَيْدٌ قَآئِمٌ *Zeidun ḳā-imun,* "Zeid (is) standing."

Both subject and predicate are put in the subjective case.

The simple logical copula "*is*" is generally omitted; if em-
phasis be required, the pronoun is used to supply its place; as
زَيْدٌ هُوَ قَآئِمٌ *Zeidun húwa ḳā-imun,* "Zeid *he* (is) standing."

The predicate may consist of or contain a verb; as ضَرَبَ زَيْدٌ
dharaba Zeidun, "Zeid struck." This is properly "*He struck*,"
namely "*Zeid*." The agent "he" being contained in the verb,
and the *name* of such agent being subsequently mentioned for
the sake of clearness, it follows that the natural order of words
is to place the *so-called* agent after the verb.

But if the verb be active or transitive, there must also be
an object on which the action falls; as ضَرَبَ زَيْدٌ عَمْرًا *dharaba
Zeidun ᵧamran,* "Zeid struck 'Amr."

The object is put in the objective case.

If the verb be neuter or intransitive, further explanation
may be needed as to the *state or condition* of the agent; as
قَامَ زَيْدٌ مُسْرِعًا *ḳáma Zeidun musriᵧan,* "Zeid rose hastily."

*The state or condition of the person or thing spoken of is always
expressed by the objective case.*

If, instead of merely telling something about the subject, as
"Zeid (is) standing," we wish to express *existence in a state
of*—or, *the fact of becoming*, that is, *of assuming a certain con-
dition*,—it is clear that by the rule above given such a state
must be expressed by the objective case; as

كَانَ زَيْدٌ قَائِمًا *kāna Zeidun ḳā-iman*, "Zeid was standing"

صَارَ زَيْدٌ خَيَّاطًا *ṣāra Zeidun khaiyātan.* "Zeid became a tailor."

Hence we get the rule that كَانَ *kāna and similar verbs put the
predicate in the objective case.*

The following sentence contains an example of each of the
various uses of the objective case :

ضَرَبْتُ أَنَا وَعَمْرًا زَيْدًا أَمَامَ ٱلْأَمِيرِ يَوْمَ ٱلْجُمْعَةِ ضَرْبًا شَدِيدًا تَأْدِيبًا لَهُ

*dharabtu anā wa 'Amran Zeidan amāma 'lamīri yauma 'l-jumᵉati
dharban shadīdan ta-dīban lahu,*

"I struck, conjointly with 'Amr, Zeid, before the Emír, on
Friday, a severe blow by way of correcting him."

6. Particles modify the sentence by extending or restricting
the action of the verb. Some few, إِنَّ *inna*, "verily," and the
like, are exactly the reverse of كَانَ *kāna*, putting the subject in
the objective case, and the predicate in the nominative; thus,

إِنَّ زَيْدًا لَقَائِمٌ *inna Zeidan la-ḳā-imun*, "verily, Zeid is standing."
Here the predicate is introduced by a second or subordinate
initial particle لَ *la*. The explanation of this is as follows :

إِنَّ *inna*, "Verily, I am going to speak of my subject."

زَيْدًا *Zeidan*, *quá* "Zeid," *i.e.* in his *condition* of Zeid (*whence the use of the objective case*).

لَقَآئِمٌ *la-ḳā-imun*, "Well—(لَ) he is standing" (which last becomes, as it were, a new predicate, and is therefore properly put in the nominative).

These principles will account for every possible phase of Arabic syntax.

THE SYNTAX OF THE TENSES OF THE VERB.
I. THE PRETERITE.

The preterite denotes a completed act, but the time at which it took place must be defined by the context or by some particle.

Or it may express a foregone conclusion, such as naturally occurs in hypothetical or conditional sentences; as إِنْ قُمْتَ *in ḳumta ḳumtu*, "if you rise, I will rise."

Common use of the preterite in Arabic is in precative sentences; as أَدَامَ ٱللّٰهُ بَقَآءَكُمْ *adāma 'llāhu baḳākum*, "may God perpetuate your existence!" or in cursing; as لَا بَارَكَ ٱللّٰهُ فِيكُمْ *lā bāraka 'llāhu fīkum*, "may God not bless you!"

The preterite of the verb كَانَ *kāna* with the preterite of another verb is equivalent to the pluperfect; as كَانَ زَيْدٌ قَامَ *kāna Zeidun ḳāma*, "Zeid had stood up."

But both the perfect and pluperfect are more usually expressed by the preterite preceded by the particle قَدْ *ḳad*, with or without the conjunction وَ *wa*.

II. THE AORIST.

The Aorist denotes an act not yet completed. Like the

preterite; it is somewhat indeterminate in respect of time, until
defined by the context or by particles.

THE SYNTAX OF THE SUBJUNCTIVE MOOD OF VERBS.

The aorist of a verb, as we have seen (pp. 74-75), changes its
final vowel ٔ into ٔ to express the subjunctive mood.

The change takes place when the verb is preceded by any one
of the following particles :

1. أَنْ *an,* "that."

2. لَنْ *lan* =(لَا أَنْ = لَا يَكُونُ أَنْ) "it will not happen that")=
"certainly not."

3. إِذَنْ *idhan* (= إِنْ أَنْ) "then."

The aorist of the verb loses its final vowel altogether.

1. After لَمْ *lam,* "not," and لَمَّا *lammā,* "not yet," which
always give a *past* negative sense to the aorist; as

لَمْ يَقُمْ *lam yakum,* "He did not stand."

After إِنْ *in,* "if," and similar particles, both verbs lose their
final vowel ; as

إِنْ تَكْسَلْ تَخْسَرْ *in taksal takhsar,* "If you are lazy you will
come to want."

THE AGENT AND THE VERB.

The agent is put in the subjective case.

The agent follows the verb, and the object of the action
follows the agent ; as ضَرَبَ زَيْدٌ عَمْرًا *dharaba Zeidun* ʿ*amran,*
"Zeid struck ʿAmr."

When the agent is, grammatically speaking, masculine, of no
matter what number, the verb is put in the masculine singular.

With a feminine agent the verb is properly put in the feminine singular.

But if the agent be not really feminine, but only feminine from a grammatical point of view, either the masculine or feminine verb may be used, *according as the speaker keep the feminine idea in his mind, or not, from the first ;* as

طَلَعَ ٱلشَّمْسُ *tala₂a sh-shemsu,* } "The sun rose."
طَلَعَتِ ٱلشَّمْسُ *tala₂at ish-shemsu,* }

For the same reason, even when the agent is really feminine, provided a word intervenes between it and the verb, either form may be used.

قَامَ ٱلْيَوْمَ هِنْدٌ *kāma 'l yauma Hindun,* } "Hind stood to-
قَامَتِ ٱلْيَوْمَ هِنْدٌ *kāmati 'l yauma Hindun,* } day."

When a *second* verb occurs referring to the same agent, such verb agrees with it *logically* in gender, number, and person.

THE SUBJECT OF A PASSIVE VERB.

The same rules which apply to the agent of an active verb apply to the subject of a passive verb.

ضُرِبَ زَيْدٌ *dhuriba Zeidun,* "Zeid was struck."

When a verb which governs with a preposition is put in the passive voice, as بَحَثَ عَنْهُ *bahatha ₂anhu,* "he disputed about it," the preposition with its case is still retained; as بُحِثَ عَنْهُ *buhitha ₂anhu,* "it was disputed about." The verb is then strictly impersonal, and therefore, in forming the passive participle, the masculine form only is used, the *pronoun alone* being altered to express the gender; thus

أَلْمَبْحُوثُ عَنْهُ *almabḥūthu ʿanhu,* "The thing (masculine) disputed about."

أَلْمَبْحُوثُ عَنْهَا *almabḥūthu ʿanhā,* "The thing (feminine) disputed about."

NOUNS IN CONSTRUCTION.

OF THE FIRST OF TWO NOUNS IN CONSTRUCTION.

Of two nouns in construction, the first invariably loses its *tenwin.*

The use of the construct form of nouns will be understood from the following examples:

غُلَامُ ٱلرَّجُلِ *ghulāmu 'rrajuli,* "The slave of the man."

غُلَامُ رَجُلٍ *ghulāmu rajulin,* "The slave of a man."

Here the loss of the *tenwin* makes the word غُلَامُ *ghulāmu* definite in both instances (see p. 96); it is not necessary, therefore, further to define it by prefixing the article. *Hence the first of two nouns in a state of construction does not require the article.*

THE VOCATIVE CASE.

The vocative case is indicated by the particle يَا *yā,* and is generally put in the direct case.

If, however, the noun is in construction, it is put in the objective; as

يَا عَبْدَ ٱللَّهِ *yā ʾAbd allāhi,* "Oh, 'Abdallah (servant of God)!"

When *the object* called to is undefined or not present, or not directly addressed, it is also put in the objective case.

When the noun has the article prefixed, اِيُّها *aiyuhā* (masc.) and اِيتُها *aiyatuhā* (fem.) are used instead of يا *ya*.

RELATIVE SENTENCES.

Relative sentences are expressed as follows:

أَلرَّجُلُ ٱلَّذِى رَاَيْتُهُ *arrajulu 'lladhi ra-aituhu,*

(1)   (2)   (3)   (4)

literally, The man who   I saw   him.

أَلَّذِى *elladhī* is for *definite* antecedents only; for *indefinite* مَنْ *man,* "who?" and مَا *mā,* "what?" are used. In interrogation the demonstrative pronoun is added; as مَنْ ذَا *man dhā,* "who is that?" مَا ذَا *mā dhā,* "what is that?"

The article أَل *el* is regarded as a relative.

EMPHASIS.

If it be required to repeat the affixed pronoun by way of emphasis, the word to which it is affixed must also be repeated; as مَرَرْتُ بِكَ بِكَ *marartu bika bika,* "I passed by thee—by thee" [not بِكَكَ].

It may, however, be repeated separately in its nominative form; as

مَرَرْتُ بِكَ أَنْتَ *marartu bika anta,* "I passed by thee—thee."

The usual way in all cases is to repeat the pronoun in its detached form; as

ضَرَبْتَ أَنْتَ *dharabta anta,* "Thou hast struck—thou."

My—thy—him—her—its—self, etc., are expressed by the words نَفْسٌ *nafs,* "self" or "soul," and عَيْنٌ *ain,* "eye" or

"essence;" with the affixed pronouns. نَفْس *nafs* agrees in number with the noun; as

زَيْدٌ نفسه *Zeidun nafsuhu*, "Zeid himself."

We may also say بنفسه *binafsihi, in propriâ personâ.*

ADMIRATION.

There are many forms of expressing admiration in Arabic, but they belong rather to the province of the vocabulary. Two, however, may be regularly derived from any root, namely, (1) مَا أَفْعَلَ *mā afʿala*, and (2) أَفْعِلْ بِ *afʿil bi.*

(1) مَا أَفْعَلَ *mā afʿala* takes the accusative of the thing admired; as

مَا أَحْسَنَ زَيْدًا *mā ahsana Zeidan*, "How handsome is Zeid!"

مَا أَحْسَنَهُ *mā ahsanahu*, "How handsome he is!"

(2) أَفْعِلْ بِ *afʿil bi* governs the thing admired in the genitive by the preposition بِ *bi*; as

أَحْسِنْ بِزَيْدٍ *ahsin bi Zeidin*, "How handsome is Zeid!"

أَكْرِمْ بِهِ *akrim bihi*, "How noble he is!"

The thing admired must immediately follow the forms مَا أَفْعَلَ *ma afʿala* and أَفْعِلْ بِ *afʿil bi*, and cannot occur in any other position in the sentence.

The preceding pages contain all the most important facts of Arabic Accidence and Syntax; other locutions which may be met with will be found explained in the lexicons.
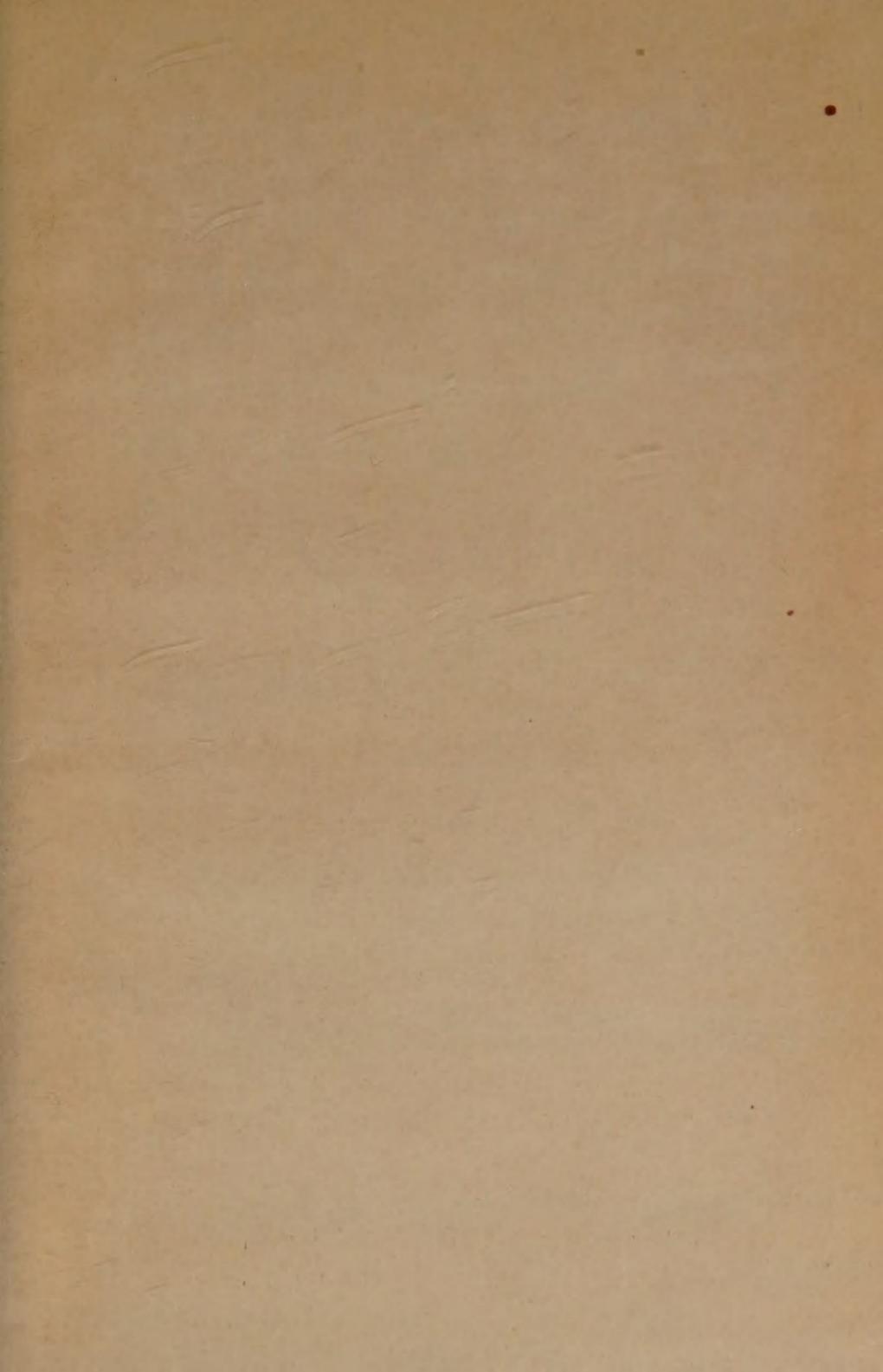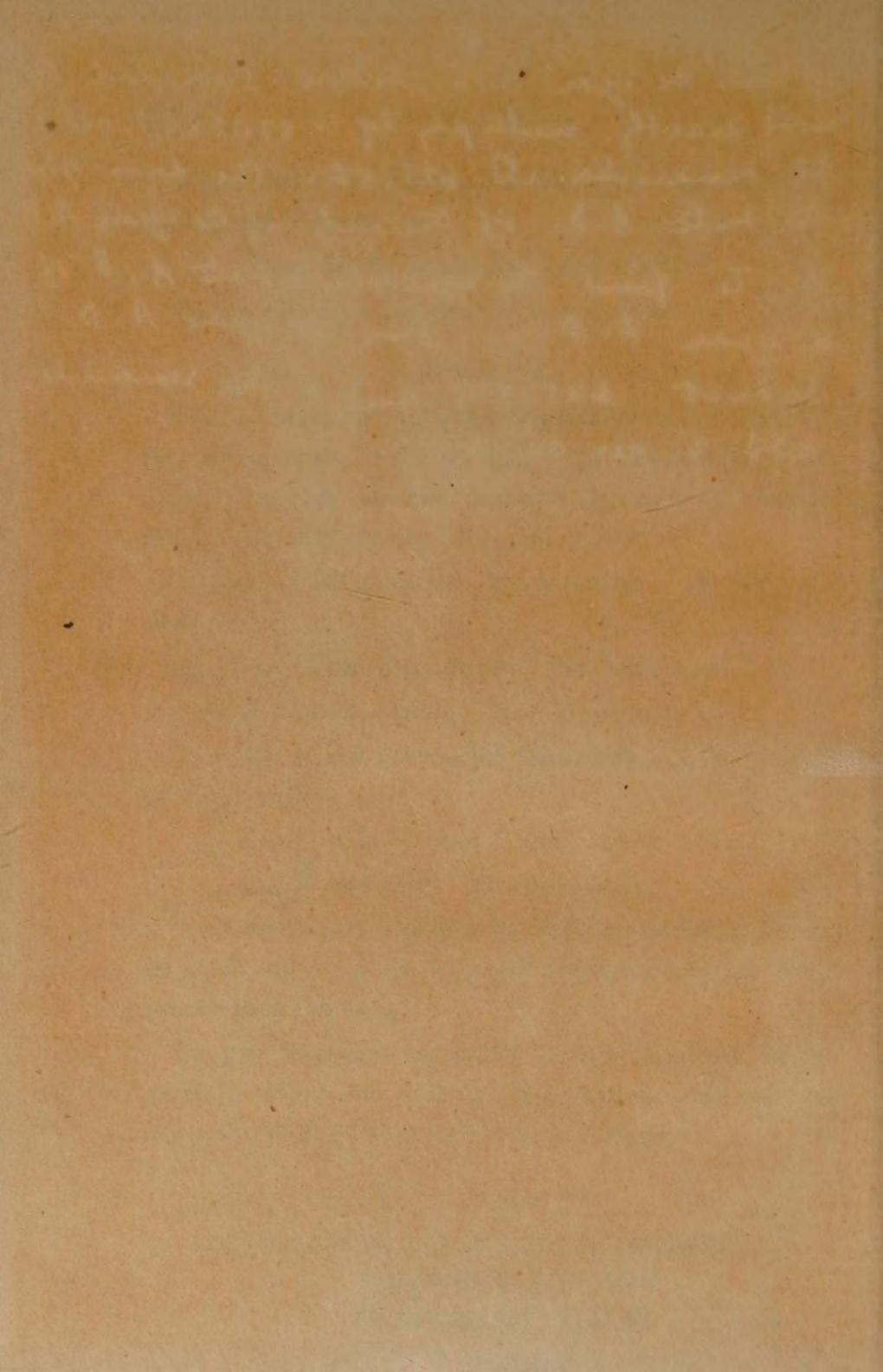
How to find A.D. from a year A.H. & vice versa

I. From the year A.H. deduct 3 per cent. (or, more exactly, multiply by .970225), and to the remainder add 621.54. The sum gives the date A.D. of the end of the year A.H.

II. To find the equivalent date A.H. of a year A.D. :— from the year 20466 deduct 621.54 and to the remainder add 3 per cent.

33 solar years = almost 34 lunar years